

THE **Liguorian**

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

**Why Build
Expensive Churches?**
p. 449

**Two Causes of
Racial Tension**
p. 469

Obligation of Catholic Schooling
p. 464
**Should Teen-Agers Take
the Pledge?**
p. 474

Contents

Why Build Expensive Churches?	449
Battle with Bugs	455
Old Poison with New Label	459
On Praying to Saints	463
Obligation of Catholic Schooling	464
The First Liguori	465
Two Causes of Racial Tension	469
Should Teen-agers Take the Pledge?	474
What Are Indulgences?	475
Marriage of Cousins	480
Having an Awe-Inspiring Time	481
Faults of Husbands	483
Readers Retort	484
St. Restitutus and the Pharisees	489
Happenings in Rome	493
Summer Kindness for Shut-ins	496
Sideglances (How to Resist Communism)	497
Catholic Anecdotes	500
Pointed Paragraphs	501
Liguoriana	505
Book Lovers' Department	508
Lucid Intervals	512

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a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Why Build Expensive Churches?

American Catholics are, in general, the most generous people in the world when it comes to both religion and charity. But there are always some who consider money wasted when it is put into beautiful churches. The average good Catholic must be ready to answer them.

Donald F. Miller

YOU HAVE not been around very much if, as a Catholic, you have not now and then heard someone speak more or less bitterly in this fashion: "Did you hear about Father Jones, the pastor of St. Jude's parish? He's going to put up a new church, and it's going to cost the poor people of that parish \$250,000. I think it's a crying shame the way they spend money on these churches, saddling their people with debt, and using money that could help so many poor people, or at least be sent to poverty-stricken missionaries abroad. Why do they have to put up such elaborate and expensive churches? Why wouldn't a building that would cost half that much be adequate for all the needs of the parish?"

Or perhaps you are a young couple, married only a few years, with two infant children and a home that you are trying to pay for month by month in a new subdivision or suburb of a large city. You are Catholics and you have been attending Mass in a hall over a drug-store because a new parish is just being formed in your newly developed area. One Sunday you come to Mass and see, hanging near the door

of the hall, an artist's sketch of a new combination church and school that the young pastor wants to start building as soon as possible. The probable cost: \$200,000. Do you go home from church mumbling to each other about these terribly expensive church buildings? And saying, "Why don't they settle for something less elaborate?"

Sometimes such criticism is only a momentary outburst on the part of good Catholics, who soon come to see how foolish it is. Certainly Catholics in America have done a magnificent job in providing worthy churches and good schools for their thousands of flourishing parishes. But even among Catholics there are at all times to be found embittered critics of their bishops and pastors because of the amounts of money they spend or plan to spend on churches and schools. And as long as there are such, they will infect others with their spirit unless their criticisms are nullified by understanding on the part of the average Catholic.

There are really three questions that should be answered in this matter, the answers to which should be an essential part of every sincere Catholic's out-

look. The three questions are: 1) Should Catholic churches be elaborate and expensive? 2) Are any norms of economic prudence and common sense followed in the planning of Catholic buildings? 3) What is expected of the individual parishioner when a drive is being made for new buildings and when a large debt is being assumed by his parish?

I

Should Catholic churches be as elaborate and expensive as, in most good-sized parishes, they are today?

The critic says no; Catholic churches by and large are too elaborate and too expensive. But critics may be persons of many different backgrounds and religious ideas. It is greatly to be feared that many a Catholic who grumbles about "big churches" and the waste of money on them is echoing the objections of individuals with whom he has absolutely nothing in common in a religious way.

Atheists, agnostics, free-wheeling Americans who have no connexion with any form of organized religion, are naturally opposed to Catholic churches, big or little, expensive or cheap. They are of the opinion that the whole country, like themselves, could get along fine without any churches whatsoever.

But, knowing that they could not get very far by campaigning for the elimination of all Catholic churches, they raise a hue and cry about a point that they know will get a hearing even from some of their Catholic friends: "Why do the churches have to be so elaborate and expensive? Why waste all that money that could be given to the poor?"

Many a misled and perhaps slightly avaricious Catholic has, without knowing it, taken his objections to the kind of church his pastor is building from

the lips of such dishonest scoffers. They have, according to a popular phrase, been "suckers" for a line that was intended solely to make them "gripe" against their own religion.

Many evangelical Protestants object to more or less elaborate Catholic churches on the principle that none of the arts, such as painting, sculpture, architecture, were intended by God to be used in the service of religion. That is why the original evangelicals changed the name "church" to "meeting house," and made it a simple, barren, white-washed hall where their people could gather to worship God "in spirit and in truth." This fashion has changed among many of the evangelical sects, but where it still flourishes there is bound to be a great hullabaloo made about expensive and elaborate Catholic churches. The denunciations are bound to reach the ears of some Catholics who, without knowing the background, and with personal reasons for not wanting to sacrifice much of their income for their parish, carry it along.

Informed and intelligent Catholics are not so ready to promote the cause of the atheists and agnostics, nor to further the opposition of meeting-house sectarians to anything like a church that is to hold not only people but something of beauty and grandeur as well. They are of the solid, intelligent conviction that a Catholic church should be as practical and as beautiful as the foreseeable means of the parish can make it, and they want to do their part in bringing this end about.

They have reasons for this attitude that they are ready to talk about to anybody who raises a question to them about expensive churches.

First of all, they want their church to be practical and enduring. They are interested, as real members of the mys-

The Liguorian

tical body of Christ, in the Catholics who will come after them, some of them perhaps their own children and grandchildren. If evidence is at hand that within a short time their parish will need a church that can seat eight or nine hundred people at a time, they don't want to see a church go up that will seat only three or four hundred. So the church has to be big. If it is big, it has to cost quite a bit of money as building costs go today.

They want their church to be enduring. They want it to be the center of traditions and devotions and spiritual living that will go on helping people to live and die well for generations. Therefore it should be built substantially of brick or stone or concrete and tile and other materials that will not disintegrate in a generation.

But, above all, they want their church to be beautiful. No real Catholic will ever be ashamed to speak openly about the reasons that are a part of all true Catholic thinking for making churches as beautiful as possible.

The first and most important reason is that the church is to be the actual dwelling place of the Son of God. There is no possible rebuttal to this reason for any Catholic worthy of the name. He firmly believes that Jesus Christ, true God and man, will be housed in the tabernacle of his parish church as long as that church lasts. He instinctively wants to give God as good a home as he can. He pities the poor agnostic and the misguided Protestant who have been cheated out of a knowledge of Christ's Eucharistic presence in the world. He even understands why they raise a hot clamor against expensive Catholic churches. It does not bother him. He knows what he and his fellow-parishioners are doing. They are building for God, and God is going

to get the best that they can give.

The second reason is that it is important that, through the kind of a church that is built, all who enter it will be inspired spontaneously to think about God's presence there. A Catholic is a person who has an unshakable faith in the presence of Christ in His parish church; but he also recognizes his, and everybody else's, need of helps toward a conscious realization of that presence. Therefore he wants his parish church to be not only four walls and a roof; he wants some of the beauty of God's material creation, and some of the artistry that God made it possible for the human mind to create, to be incorporated in the house of God. When he enters his parish church, he wants even his senses, impressed by what they see, to whisper to him, "God is here."

The third reason for the tradition among Catholics of wanting to build beautiful churches has to do directly with the objection that the money spent on such churches would serve a better purpose if it were given to the poor. Every beautiful Catholic church is itself given to the poor; it becomes a refuge, a sanctuary, a haven, a place of uplift and encouragement for every poor person who ever enters it. More than that. It is the thought of God's love and God's nearness that inspires most of the generosity of those who have material possessions toward those who have not. Beautiful churches keep people mindful of God's love and God's nearness. One such church may cost half a million dollars, but in the course of a century it will inspire the giving of many times that amount to the poor. If we had space we could prove this with actual figures, even though the known figures would not include many thousands of dollars given secretly to the poor because of a

The Liguorian

love of God inspired and increased by a beautiful church and the beautiful ceremonies conducted there.

II

Are any norms of economic prudence and common sense followed in the planning of Catholic parish buildings?

To hear the critics of expensive Catholic buildings talk, one would think that any priest who feels like it can decide to put up a half-a-million-dollar church or school without so much as a question asked or a condition laid down by anybody else. Some critics even talk as if the only persons who would be called upon to pay for the new church or school would be themselves. You hear them say: "I'm not going to pay for any \$200,000 church." They are the very ones, usually, who were not counted on, in the planning of the new building, for more than twenty-five or fifty dollars.

There is no such thing, however, as churches and schools being built by Catholic pastors without long, careful, preliminary investigations on the part of those in charge of the diocese. Studies are made of the actual number of Catholic families already living in the area in which a new parish plant is to be erected. Then these Catholic families are broken down into those who already have the habit of supporting a parish church reasonably, and those who have eliminated the fifth precept of the church from the scope of their obligations. Surveys are made of the potential future growth of the parish, through the building of new homes, opening of new subdivisions, etc. The economic character of the neighborhood, i.e., whether the residents are predominantly of the richer classes, or the medium classes, or the poor, is carefully taken into consideration.

Then an analysis is made of the current weekly and monthly and annual income of the parish. This, with some allowance made for additional revenue made possible by better facilities, gives the pastor and his diocesan superiors some idea of how much of a debt can be reasonably carried and progressively paid off by the parish. Lastly, a family to family canvas is made for contributions and pledges toward new buildings. In practically all dioceses, the signal for going ahead on a new project is not given until a certain percentage of the cost of the total project is already on hand.

In all this preliminary investigation, the people of the parish themselves are expected to take an active part. The priest himself can do little without their cooperation. If they are a zealous, generous group, eager to do much for the honor of God and the salvation of souls, this will be shown by the active manner in which they help with the surveys and the drives. If they are mostly of the critical, selfish, secularistic type of Catholic, it will be their fault if long years will have to pass before they have a parish plant of which anybody will be proud.

It is true that, with all this caution and the many investigations that precede the building of new churches and schools, sometimes human mistakes are made. A general depression can set in and change the economic picture of a neighborhood almost over night, thus leaving a pastor with a big debt that a short time before seemed reasonable but now seems beyond the resources of the depression-ridden people. In such cases, however, the diocese usually comes to the aid of the unfortunate pastor and his people in some way.

III

What is expected of the individual Catholic parishioner when a drive is

The Liguorian

being made for a new church or school in his parish?

First of all, if he is a good Catholic and a good parishioner, his first reaction will be one of interest: he will be eager to learn all about what is planned and all the reasons for it. He will *not* be the kind of parishioner who, as soon as he hears the report that some new building is planned in his parish, states loudly that he is against it, and that he does not see why the parish cannot get along on what it has.

To show his interest, and to acquire some inside knowledge of what the new project is all about, he will attend some of the meetings that are always held between pastor and parishioners when some expansion of the parish facilities is in the planning stage. At such meetings he is entitled to express his own views, even though by temperament or past experience he is a pessimist and inclined to oppose new things. But at the same time he will be willing to listen to the views of others, and when the weight of common opinion is against him, to go along graciously with the rest. In other words, he will not be a lone hold-out, or an embittered and pessimistic opponent of what most of his fellow-parishioners, together with his pastor, think is for the benefit of the parish.

Then, when activities get under way for the raising of funds and pledges, he will do what he can to help in that work. The very least he will do is to attempt to answer and silence criticisms of the project, and to present to his own neighbors and friends the positive reasons for the building program that have influenced the majority of those interested to go along with it.

Finally, when it comes to the making of his own contribution and his own pledge toward the new project in his parish, he will be mindful of cer-

tain principles that should smother every tendency to criticism that arises within him.

First of all, he will remember that he is not being forced by anybody to give anything at all, nor to give a certain amount of money, to his parish. Like all Catholics the world over, he is bound by the fifth precept of the Church to "help" support his pastor and parish. That general law takes on a special meaning for him in that his parish has extraordinary immediate needs. If he is a sincere and intelligent Catholic, he recognizes the general law that is binding on him, and the specific need that calls for his help. If he is a weak or ignorant or avaricious Catholic, he will spend a lot of his time harping on the theme that "all they want is money."

Secondly, he will realize that he alone is the one who can and must decide how much he can afford to give to the cause and how much he should give. It is true that in some parish drives a committee of well-informed business men will be set up to make estimates of how much money may be expected of individual parishioners, according to estimates of their annual income. But these are only estimates. The best kept secrets in America are the personal and family incomes of citizens (except when the Internal Revenue Bureau has found somebody cheating on taxes.) Some men make more than their best friends would estimate; others make less, because they live as if they were making more than they are. It must, therefore, be left to the individual to decide how much he can afford and is willing to give.

Thirdly, he will be honest with himself and before God in deciding what he is to give. He will not forget that if he were living in Old Testament days, he would be bound by a law of God

The Liguorian

to give ten per cent of his income to the upkeep of religion. If, even today, he were a member of the strange sect known as Seventh Day Adventists, he would still be required to give ten per cent of his income to his Church. That means that if he were making \$5,000 a year, he would be giving \$500 a year to his parish. But Catholic pastors and lay committees trying to raise funds never talk in such figures today. They would be content, and every new building project would be well provided for, if they could just count on every Catholic giving two per cent of his income to the support of his parish and its needed expansion of facilities. Thus the \$5,000 a year man would be giving \$100 a year; the \$20,000 a year man would be giving \$400 a year. The latter could give even more without feeling any great pinch because of the de-

ductions such gifts make possible in his income tax according to the law of the land.

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Despite all these reasonable considerations, there will always be Catholics who will profess to be scandalized over expensive Catholic churches and Catholic drives for money for new parish projects. There will always be some Catholics who will listen to and repeat the jibes of atheists, agnostics, "liberals" and "meeting-house" Protestants, instead of arriving at correct conclusions of their own based on faith, love of God, zeal for souls, and knowledge of what Christ wanted His Church to be and to do. All good Catholics should pray that the number of these may diminish, and that they themselves may never be numbered among them.

Rights of Children

The following "Decalogue of Children's Rights," which was set forth by a catechetical congress in Santa Fe, Argentina, is an excellent charter of the rights that should be possessed by every child.

1. To belong to a legitimate and indissoluble family.
2. To enjoy a sound, balanced and constructive family environment.
3. To have opportunities for an economically worthy life.
4. To have an education aimed at developing their faculties, and training them as worthy members of society.
5. To receive the means necessary to develop their vocation.
6. To live in a wholesome social environment in which their personalities are respected.
7. To be protected in the development of their physical strength.
8. To enjoy sound recreation so as to channel their vitality.
9. To be given kind and intelligent reorientation and guidance in the event of delinquency.
10. To have their spiritual potentialities fully cultivated as children of God.

Honoring God on the Job

Rhode Island's Division of Employment Security passed a decision through its board of review recently stating that continued use of profane language on the job constitutes wilful misconduct, and after an employer has warned an employee repeatedly against such profanity, he can legally be ousted from his job and a six-week penalty in the payment of jobless benefits imposed.

Battle with Bugs

Norman J. Muckermann

If the flies or the mosquitoes are troublesome in your area, consider yourself lucky that you don't have the pests to contend with here described by a priest back from working in the interior of Brazil.

MOST people, when they meet a priest who has been a missionary in the Amazonian jungles of Brazil, usually have one big question to ask. It goes like this: "Father, what were you most afraid of down there?"

Of course, they already know the answer. Or think they do. They have read books and magazine articles, and they have seen jungle pictures in the movies. They just want the priest to confirm their knowledge, and tell them that the greatest physical dangers and the greatest worries for the jungle missionary come from wild Indians, wild beasts, and snakes. In that order.

My reply always surprises them, as well it might surprise you. For I answer in one short word: "Bugs!" Yes, bugs in all their varied, myriad forms; bugs in all their insidiousness; bugs that attack from a stronghold within your body; bugs that torment and torture you from without. Bugs that poison your food, ruin your clothing, eat your books, and even destroy your house.

We do not discount the dangers wild

Indians may present, although the savages we met looked upon the *Padre's* robe more as a cloak of protection than a threat to them. Nor do we say that the beasts of the jungle are gentle as kittens; but it is general knowledge that ordinarily they will not give you trouble unless you are looking for it. As for the snakes, there is a holy tradition in Brazil that, according to a prophecy made three centuries ago by a zealous and brave Jesuit missionary named Padre Anchieta, no missionary working in Brazil will ever be fatally bitten or injured by a snake. And as far as I know, up to now the snakes have upheld their part of the prophecy.

Missionaries on the Amazon today wish that good Padre Anchieta, whose cause for canonization, incidentally, has been introduced in Rome, had extended his prophecy to include bugs also. According to entomologists, there are more than 700,000 different kinds of insects now known to science, and thousands more are being discovered each year. We feel that the Amazon Valley must be their general breeding place and battle-ground. For each day and each night, countless hordes of them rise up and do battle with the people of the Valley, and they almost always win.

Although it would not be scientifically correct, perhaps, to include the amoeba, worms and other intestinal parasites as bugs, still they are commonly called such, and are as deadly. The danger of amoebic or bacillary dysentery in the tropics is always so great that doctors who study tropical medicine will advise you that no fruits, except those with thick skins, like oranges or bananas, should be eaten raw. Salads are also ruled out. And every drop of water that you drink should be boiled at least twenty minutes before you put it to your lips. The theory is good; but its practice is im-

The Liguorian

possible for an active missionary. As a result, in all our mission stations along the Amazon there is need for a generous and constant supply of the various medicines that control and cure, temporarily at least, dysentery.

Worms too are so common in the tropics as to be commonplace. A frequent reason given for missing school, or Mass on Sunday, or work, is that the child or the adult involved took the day off to be purged of worms. The effects of worms in the human body are sickening to see, especially in the case of a child. You find these poor little ones in every town or village, their arms and legs like match-sticks, their stomachs grotesquely protruding, as taut and hollow-sounding as drums.

One of our missionaries was once greatly shocked and agitated when a doctor told him, after an examination, that he had three different kinds of worms inside him. "But you should not worry too much, *Padre*," continued the doctor; "why, 90 percent of the people here have these worms too!" If this was meant to be consolation, the *Padre* was not consoled. He had anointed and buried too many of the 90 per cent.

Of course, we missionaries were already well acquainted with some of the insects that we met along the Amazon. In America, we had seen roaches, had been pestered by ants and flies, bitten by mosquitoes. Yet we had to learn that in the jungle, even these common household bugs performed extraordinary deeds, or carried extraordinary dangers. The roaches, for example, not only were king-size there, but they could fly like birds. Ants were not just the nuisance without which every picnic is incomplete, but they came in various sizes, from tiny, almost invisible ones, to large, vicious-looking creatures almost an inch long. One brand of ants created wings in rainy

weather. These wings were shed apparently with the same facility with which they grew, and it was not uncommon to sweep a pile of wings off the porch after a rainstorm.

Flies are dangerous in the tropics because they are so numerous and carry so many diseases. Except in a few houses inhabited mostly by Americans, screening is unknown in the Amazon Valley. And you will look in vain, as we did, for a fly-swatter in the stores. It became standard procedure for every missionary coming to Brazil to bring with him in his baggage a dozen fly-swatters for year-round use in our mission stations.

Along the Amazon, the mosquito is not just the irritating pest whose high, tinny whine keeps you awake at night, and whose bite is felt even on the thickest skin. The mosquito of the tropics is a deadly, murderous enemy. The bite of one species can cause filariasis, or elephantiasis. The bite of the anophelines mosquito can infect you with malaria, which until recently was one of the top killers in the world. Even though new drugs have reduced substantially the killing power of malaria, still anyone who has ever had an attack of it will tell you that it is a most dreadful experience. The violent spasms of chills and high fever brought on by malaria have, over the years, sent many a resident of the Valley to an early grave.

Although the bite of the mosquito is most dangerous, it is definitely not the most irritating that the insect life of Amazonia can inflict upon the human body. That honor, if such it be, goes in my book to the *pium*, which is a tiny fly, black and prolific, and whose bite is like fire. The *pium* will accompany you by day and sometimes by night, in vast, hovering, blood-sucking clouds, over land and over water.

The Liguorian

Mosquito nets do not stop the *pium*; when he attacks, he will fly right through the mesh to bite and torment your skin and your temper. Since the *pium* is more active away from the centers of population, many missionaries, when they are scheduled for a long trip in the interior, let their beards grow. The *pium* attacks only uncovered skin, and a thick beard thus provides some resistance to its malevolent bite, to say nothing of the dignity it adds to the missionary.

Another insect that can bite with the best is the *marium*. He is smaller than the *pium*, and to the naked eye he looks, if you will forgive the allusion, like a fly-speck. In fact, you might think you had a small spot of black grime on your hand, until the black spot disappears, and in its place appears a red one. The *marium* has gone, and the red spot is your blood, there on the surface of the skin, burning and smarting and crying for relief. You can get some relief from the bite of the *marium* by dousing yourself with alcohol. Externally, that is.

Two final contestants for biting honors among the insects of the Amazon are the *matuca* and the *formiga do fogo*. The former is a kind of fly, not much bigger than the house-fly, but he packs the wallop of a strong bee or an angry wasp. Usually he attacks low, around the ankles. The *formiga do fogo* (fire-ant) is not so choosy. He will sting, with a vicious, fiery bite, any part of the body immediately upon contact.

The fire-ant is found sometimes in the ground, sometimes in trees. For this reason even digging ditches is not a safe occupation in the Valley. And tree-climbing is dangerous, not so much because of a possible fall, as because of these ants. In the early days of our mission one of the Padres got

a very impressive introduction to the fire-ant. There was an avocado tree in the back yard of the mission, and this Padre, a rather heavily built man, was slowly climbing it in order to gather some of the delicious fruit. Suddenly he stopped, hesitated just a second, and then came down the tree with an agility that would have made Nijinski jealous. He ran straight to the house, and headed for the homemade shower. There he nearly exhausted the precious water supply before getting some slight relief. He had climbed into a nest of *formigas do fogo*.

Incidentally, these same fire-ants play a dramatic part in the pre-marriage ceremonies of the wild Indians of the Valley. When the young brave is going to be married, he must prove to the elders of the tribe, and especially to the parents of the girl, that he is capable of supporting the various trials and tribulations of married life. So, a hollow log is found, filled with these fire-ants. The brave must then, in the presence of all, plunge his right arm inside this log, and keep it there for a prolonged period of time. If he cries out, or shows any sign of pain, under this excruciating torture, he is not considered worthy of entering the marital state. As a side-light upon the stamina and will-power of these Indians, it is interesting to note that there are few bachelors in the tribe.

There are two other types of ants, not so much noted for their bite as for their ability to destroy. These are the white ant and the *sauva* ant. The white ant is really the termite, who has a record even here in the United States. Here, however, termites can be somewhat controlled; in the tropics they are destructive agents that defy control. No building if it is made of wood, is safe against the termite, and even those made of rock and steel and cement

The Liguorian

will not be entirely spared. For if the termite cannot destroy the house, it will in time attack the woodwork, or even the furniture within the house. More than one missionary has been unceremoniously dumped onto the floor by a collapsing chair, a leg of which had been eaten out by termites.

The *sauva* ants, also terrible in their destructive fury, remind one of an army carrying out a well-planned battle. They attack plant life, trees, bushes, and especially missionary gardens. Before we learned about the *sauva*, we used to plant gardens and wonder why nothing ever came up out of the ground. Then someone told us that these ants eat the seeds, or take them away, long before they can take root. The *sauva* ants too can strip a bush or a fair-sized tree of all its foliage, overnight. As they do so, they march in two lines, coming and going between the tree and a hole dug by them in the ground for storing their food. Some of the ants, the cutters, stay up in the tree and rip off pieces of leaf. The others wait below, and one by one take up these pieces, often much larger than

themselves, and carry them back along a common path to the store-house. The attack is assiduous, and ends only when the tree stands naked against the lush tropical background.

The *sauva* ant presents such a grave problem to agriculture in Brazil that many of the authorities of that country are seriously concerned. Recently one law-maker proclaimed in a Brazilian Congress: "Either Brazil destroys the *sauva*, or the *sauva* will destroy Brazil!"

Of course, as we said above, there are thousands of insects in the Amazon Valley. But these about which we write are the ones we remember best. And these, along with the ever-present chigger, are the ones that give us the most trouble. If you read this while relaxing within your well-screened home, or on the patio by the light of an insect-repellant light bulb, remember that summer never ends for the people of the Amazon. And please, don't ever be surprised or shocked if a missionary from the jungle tells you that some of his greatest fears and gravest worries there were due to bugs!

Charter For Catholic Editors

"The importance of the Catholic Press is not yet understood," St. Pius X once said. "Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is something new, and that in the past souls were saved without troubling oneself about newspapers. These short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere, and that in consequence the antidote of a good press was not equally necessary.

"It is not a question of the past. We are not living in the past; we are living today. It is a fact that Christian people are corrupted, deceived and poisoned by impious newspapers. . . . In vain will you build churches, preach missions, found schools; all your works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapon of a press that is Catholic, loyal and sincere.

"To be a Catholic, to call oneself a Catholic, nay, to belong to Catholic organizations and associations, and at the same time to be indifferent to the interests of the Catholic press is a patent absurdity."

• Old Poison With New Label

• It should not be difficult for any Catholic who is serious about his
• religion to recognize the necessity of continuing the battle against a
• great evil condemned by St. Pope Pius X almost 50 years ago.

• *Louis G. Miller*

THERE was general rejoicing throughout the Catholic world on May 29th of this year. On that day half a million people gathered in St. Peter's square in Rome for the canonization of Pius X, great and holy pope who died August 20th, 1914.

A great many articles have appeared in the Catholic press and even in many of the secular journals on Pius X. His many and varied accomplishments have been reviewed at some length.

Every Catholic knows, for instance, that he was the pontiff who admitted small children to Holy Communion, and that he energetically urged frequent Communion for all Catholics. Most people also are aware that he it was who gave impetus to the reform of church music which sought to banish opera-like airs from the church precincts, and to bring back the chants and simple melodies far more fitting for liturgical services.

Other remarkable accomplishments were his, but the one we are concerned with in this article has not, we believe, received as much attention as it deserves. We refer to his reasoned condemnation of the "modernists," who during his reign threatened with the acid of their agnosticism to corrode the very fabric of Catholic belief.

Modernism is by no means a dead heresy; under another name it is as active in the world as it was 50 years

ago. The Catholic Church was purged of it by the prompt action of Pius X, but the western world is not by any means purged of it. Pius X was the first to recognize its danger, and apply the lancet of truth to this sore spot of the century. The world would do well to re-examine what he had to say about it, and to comprehend the slippery enemy with which he found it necessary to deal so vigorously.

Modernism was nothing else ultimately than the rejection of objective, absolute truth in religion. Immanuel Kant (a towering false prophet of the modern age) had reduced philosophy and morality to a system of subjectivism, whereby truth did not exist as an objective reality, but was made by and died with the individual man. Modernism was nothing else but the application of Kantian subjectivism to Christianity itself.

In the modernist conception of things, divine revelation did not consist in a series of objective, unchangeable truths taught mankind by God. Revelation, the modernists taught, was a matter of personal emotion; "it is not an affirmation," they were wont to say, "but an experience." Hence truth became for them a thing of changing character, which fluctuates with man's emotions, and the worth of which is measured by actual and personal usefulness. Any dogma which does not

bring about an "echo in the soul" is not necessary for salvation.

Such was the basic thought of modernism, aimed, it can readily be seen, at the very supporting pillars of traditional Christianity. Indeed it is strange, as the historian Dom Charles Poulet (to whom this article owes much) remarks, that modernism should have taken its rise among Catholics in the first place, since logically its hostile attitude towards ancient dogma should have included a rejection of the right of the Church to teach with authority. Yet the early modernists tried to cling to their faith; calling themselves "protesting Catholics" and "submissive ex-communicates," they represented a classic example of trying to bore from within.

This indeed it was which made modernism such an insidious attack, that its adherents kept the color of the faith even while they had no intention of submitting inwardly to the decisions of the Church. In their writings they made use of dogmatic formulas which had been in long use, but they made it clear that in doing so they regarded them as being only symbolic of truth, not as containing actual and objective truth.

Pius X, providentially in the chair of Peter at this critical time, sensed the danger of this deadly virus in the body Catholic, and energetically set about to counteract its evil effects.

In two famous statements, he made clear the position of the Church. Early in 1907 appeared the decree *Lamentabili*, a collection (known as a *syllabus*) of 65 condemned propositions taken mostly from the writings of three leading modernists, Loisy, Tyrell and LeRoy.

The second pronouncement was the famous encyclical letter called, after its opening words in Latin, *Pascendi Dominici Gregis*, and dated September

8, 1907. In this letter the pope termed modernism a "synthesis of all heresies," containing three fundamental errors:

1. Agnosticism, i.e., it is impossible for the human mind to arrive at the knowledge of absolute truth,

2. Immanentism, which means that in the modernist teaching, scripture and tradition do not contain truths actually revealed by God, but merely depict the feelings or inner experiences of extremely religious persons,

3. Evolutionism, according to which (as the modernists would have it) the Church with her dogmas and moral standards was not instituted by Christ, but was the result of a gradual evolution, which will force it to make essential changes to other standards as time goes on.

The clarification by Pope Pius of what actually was involved in the modernist teaching, together with his vigorous condemnation, were sufficient to isolate the virus. Certain disciplinary decrees and rules applying to teaching in Catholic colleges and seminaries enabled the body Catholic with a violent shudder to throw off the virus altogether. Loisy and Tyrell had their followers in England, France and Italy, but no longer could they spread their errors insidiously from within the Catholic fold, and modernism in its original form and under that special title disappeared from the scene in the next generation.

From the beginning the modernist movement found enthusiastic support among the "liberal Protestants," representing that wing of Protestantism which increasingly has veered away from acceptance of fixed articles of belief. Pius X might have been describing the religious outlook of many a fashionable Protestant clergyman today when he wrote:

The Liguorian

"The modernists find it impossible to maintain that dogmas express absolute truth; in so far as they are symbols, they are the images of truth, and so must be adapted to the religious sentiment in relation to man. . . . He who believes may pass through different phases. Consequently the formulas which we call dogmas must be subject to these vicissitudes, and hence are liable to change. Thus the way is open to the intrinsic evolution of dogma."

The fundamental principle of modernism is that it is impossible for the human mind to arrive at absolute truth in matters of religion. If this principle is true, then religion becomes equated with emotion, feeling, sentiment. God may or may not exist. There may or may not be an eternity. We have no means of settling these questions here on earth. But although we must remain in the dark as to the nature of the immortal soul, or even whether we possess an immortal soul, religion has its place in life, in that it affords a certain feeling of piety and well-being. Arnold Lunn, with his usual wit, writes that the symbol of religion in the minds of many is FIF, which he identifies as "funny interior feeling."

You will then find this modernist concept of religion accepted and preached on in many a liberal Protestant pulpit. Its existence has caused a deep line of cleavage right down the middle of Protestantism as a whole, and no sect has been free of the warfare between the "fundamentalists" and the "liberals." Actually it is difficult to see how either side in the controversy can logically attack the other, since the principle of private interpretation of the scriptures, so dear to the Protestant heart, can be and has been used in justification of any or all beliefs.

You will find the central concept of modernism, i.e., that it is impossible to

reach objective truth in matters of religion, taken for granted and fervently preached by a vociferous group among the men of science. Representative of the group is Dr. Julian T. Huxley, prominent British biologist. I have a news report before me which quotes Dr. Huxley from a speech made within the last year at Manila before the eighth Pacific science congress. After a few jibes at Catholic belief and practice, ranging from Genesis to Fatima, Dr. Huxley concludes:

"The greatest discovery of science is that truth is never absolute or complete, and it should be progressively discovered." The statement is true, of course, in regard to the area contemplated by science. Dr. Huxley is not content to confine it to the field of science; he wishes to apply it to the great religious truths as well.

Look into the field of education, and you will find implicit in the educational philosophy of our secular colleges the central modernist contention, that certainty cannot be reached in religious matters. Dr. Nathan M. Pusey, president of Harvard, in an article in *Harper's* some months ago, had the following to say of a distinguished predecessor of his, Dr. Charles W. Eliot, who died in 1909:

"For President Eliot the enemies to his true faith were churches, creed, priests, anything supernatural, and concern for a life after death, anything that professed to be sacramental. I suspect, for example, though I do not know this, that he would have considered the doctrine central to generations of believers, that Christ came into the world to save sinners, as so much twaddle."

Eliot in his own day was the veritable high priest of the new enlightenment; his influence on the thought of his time was enormous, and the anti-

The Liguorian

supernaturalism he stoutly defended still permeates great numbers of our educators.

It is indeed true that a revulsion against such a philosophy has begun to manifest itself. Dr. Pusey, in the article from which we have quoted, while treating Eliot as gently as possible, nevertheless makes it clear that in his opinion Eliot was wrong.

"It is leadership in religious knowledge, and even more in religious experience . . . of which we now have a most gaping need."

Eliot might have been set spinning in his grave by such a statement from a president of Harvard. It may be that the tide is beginning to turn against anti-supernaturalism in education, but the enemy is still very much in the field.

You will find the central principle of modernism embodied, finally, in the pronouncements of a considerable number of our writers and so-called "intelligentsia." How could it be otherwise, when they received their education for the greater part in colleges where it was fashionable to be agnostic in regard to spiritual realities.

In the CBS radio program, *This I Believe* (now syndicated also in many daily newspapers) you will find the very quintessence of this philosophy. The program consists in a series of statements by more or less well-known figures on their personal faith.

"I feel no need for any other faith than my faith in human beings," declares Pearl Buck, well known writer. "I believe we must, each of us, make a philosophy out of believing in nothing," says the president of Sarah Lawrence college.

A large number of these personal declarations of faith were recently published as a kind of symposium, and close examination of the volume re-

veals that barely half the writers, educators and "thinkers" who contributed to it found it necessary to mention God in their personal *credo*, and only ten owned up to any formal religious belief.

All this cumulative evidence is what brings us to contend that if the modernist heresy has been exorcised from the Catholic church, it has surely not as yet been exorcised from the western world. And on this question, as to whether truth exists as a reality outside ourselves, and whether it can be known and grasped by the human mind, it may be the final battle for the world's salvation will be fought.

Perhaps communism, in Bishop Sheen's expressive phrase, is serving providentially as the "conscience of the west" in driving us to realize our treason to the truth. Communism is objective evil and falsehood. It is a reality, and you cannot fight it effectively unless you accept the reality of truth, and the ability of the human mind to find it. The moment you despair of knowing or finding truth, there is no valid reason to prevent you from accepting communism, if it suits your self-interest.

Wittaker Chambers, who found his soul after years with the communists, and who in his book *Witness* very shrewdly describes the modernist or "liberal" frame of mind, is said to have another book in preparation, which he has tentatively entitled *The Losing Side*. He means *our* side, and he contends that the tide of battle is going against us.

Naturally speaking, there certainly is room for such pessimism, when one sees the evidence of so many who remain in the no man's land of doubt and indecision as to the purpose of life and the great spiritual realities which give life meaning.

The Liguorian

In St. Pius X, however, we have an advocate and intercessor who knows well the face of the enemy within. Of modernism he wrote: "It consists of an immense collection of sophisms, which ruins and destroys all religion."

Of modern liberalism, so much like modernism in its baneful influence, he can no longer write, but he can plead, and surely he will plead, with God that it may give way to universal shining Christian belief.

For Non-Catholics Only

Frederick M. Ryan

Praying to the Saints

Objection: What I don't understand is why Catholics make so much of praying to the saints and the virgin Mary. Wouldn't it be better to pray to God directly? Where do you find scriptural justification for such prayer?

Answer: This is a difficulty felt by many non-Catholics, but it is one that we think can readily be explained.

God, of course, is the object of all prayer. We use the saints as intercessors because we feel that their prayers, added to ours, make ours considerably more powerful.

There is ample evidence in the Bible that this principle has been recognized from earliest times. There is, for instance, the well-known instance related in the Old Testament of Moses praying with arms extended as his people warred against their enemies. We read that as long as his prayer continued, the tide of victory moved in favor of the chosen people; when he began to lower his arms, the enemy grew stronger. What was this but a form of intercession on the part of Moses?

Then, in the New Testament, St. Paul, writing to the Romans (15/30) pleads: "I exhort you, brethren, through our Lord Jesus Christ and the charity of the Spirit that you help me by your prayers to God for me." St. James in his epistle adds his testimony (5/16): "Pray for one another that you may be saved. For the unceasing prayer of the just man is of great avail."

In Catholic teaching, then, appeals to the saints for help do not take anything from God, since the prayers of the saints themselves are directed to the throne of God, and God Himself is honored by the honor we thus pay to His special friends.

And especially is this true of the blessed virgin Mary. As the mother of Christ, she occupies a special place in heaven, close to her divine Son. We feel the analogy holds true, that just as we love our own mothers on earth, and are anxious to please them, so Christ loves His mother in heaven and is anxious to please her.

When we pray to her, we simply ask her to join our prayers to her own powerful maternal appeals to God.



For Wives and Husbands Only

Donald F. Miller

Obligation of Catholic Schooling

Problem: Several months ago you stated in an article that "it was a mortal sin for Catholic parents not to send their children to a Catholic school if they are able to do so." Would you please answer the following questions:

1) In the study of my religion I never heard of this law. Is it a local law in Missouri? 2) What rights do Catholic parents have about removing their children from Catholic schools for reasons which they feel to be legitimate, e.g., when they have been able to get no cooperation from the teacher or principal? What about Catholic schools that have incompetent lay teachers, with whom a child cannot get along?

Solution: The law forbidding Catholics to send their children to any but Catholic schools, when such are available, is by no means a local law, but a universal law of the Catholic Church and is No. 1374 in Canon Law. It reads: "Catholic children shall not attend non-Catholic schools, neutral schools, or mixed schools, that is, schools that are also open to non-Catholics. Only the local ordinary (bishop) is competent to determine, in accordance with the norm of the instructions of the Holy See, in what circumstances and with what safeguards to overcome the danger of perversion, attendance at such schools may be tolerated." Canon 1372 also deals with this matter when it states: "All the faithful are to be so reared from childhood that not only shall nothing be offered them opposed to the Catholic faith or moral propriety, but also that religious and moral training shall be given the most important place."

This command of the universal law of the Church was spelled out still more clearly for American Catholics by the Third Plenary Council of Baltimore, which stated that "Catholic parents, who have the right and the obligation under the natural and the divine law to insure for their children a Catholic education, cannot be permitted to provide a merely secular education for them." Therefore the Council commanded parents "to protect their children from such education by sending them to parochial schools." All Catholic moralists have interpreted the words of Canon Law and of the Third Council of Baltimore to bind Catholic parents to send their children to Catholic schools, when they can do so, under pain of mortal sin.

The second question of our inquirer is answered by the second part of Canon 1374 as quoted above. Only the local ordinary is competent to decide when an exception to the law is to be made. Of course parents who have no access to a Catholic school are not bound by the law. Those who are within reach of a parochial school, but who feel that they have reasons for not sending their child there, or for taking their child out of the Catholic school, must submit their reasons to their pastor, who in many dioceses is delegated to act in the bishop's name. If he seems to be lacking in understanding, they may have recourse to the chancery office, or the bishop himself.

The First Liguori

Ernest F. Miller

New readers of The Liguorian often ask: Whence comes this strange name for a magazine? And the postmark "Liguori" under which it is mailed? Here are the answers.

IT IS always inspiring to hear about the successes and the sacrifices of a truly great and good man. We are helped thereby to strive for a bit of greatness and goodness ourselves.

August 2nd is the feastday of such a man — Alphonsus Liguori. This is the day on which he died. The Church generally makes the day of death the feastday of her saints because it is on this day that they received the reward of their holy life. On August 2nd Alphonsus Liguori went to heaven.

The LIGUORIAN and the place where the LIGUORIAN is published, *Liguori*, Missouri, are named after Alphonsus Liguori. (Postmasters and others who have been wondering what Liguori means and whence it came can now be at ease.) The priests living at Liguori are the spiritual sons of Alphonsus Liguori.

Alphonsus is close enough to our times to be considered one of us, a citizen of the modern world. The saints who lived in the days of the catacombs and in the early middle ages were undoubtedly extraordinary men and women. But their times are so remote

from ours that it is difficult for us to imagine their having anything more in common with us than the same human nature and the same divine religion. Their problems were entirely different from our problems, their type of society of another cast.

The life of Alphonsus spanned most of the eighteenth century, ending hardly more than a hundred and fifty years ago. He was contemporaneous with the American revolution; had he been an American, undoubtedly he would have been one of the prime participants in that celebrated struggle for political and religious liberty. He died some fifteen years after the signing of the declaration of independence. While Thomas Jefferson was writing the constitution and George Washington was guiding the destinies of the infant nation, he was writing his celebrated moral theology and preaching his famous missions by means of which so many souls were to find the freedom and the joy of heaven.

Italy, Naples and its environs to be exact, was the birth place and the lifelong residence of Alphonsus. His family was socially prominent, and wealthy in its estates and unnegotiable properties, but poor in ready cash and regular income.

During the years of his boyhood Alphonsus gave little thought to the priesthood or the religious life. Pretty girls were not unattractive to him, which indeed was natural, and it was taken for granted that at the proper time he would enter a marriage with a young lady from a family on a social par with his own. Meanwhile he took up the study of law. Gifted with a brilliant and capacious mind, he advanced so rapidly in his scholastic work that he passed the examinations long before most of the boys of his age were completing their preliminary classes. *

His success in court was extraordinary, once he began to practice. He never lost a case that he tried, save one; and that case was his last. In this success he was very much like our famous American lawyers, Clarence Darrow for example, who are said to have won cases that were considered hopeless by even the most optimistic before the trial began.

It was the lost case (lost through an oversight) that changed Alphonsus's life. God's grace struck him down as it had struck down St. Paul on that well-known journey to Damascus. He saw the futility of making worldly success the end and purpose of all thought and effort. He abandoned the law, much to the chagrin of his family, studied for the priesthood, and in due time was ordained. As a priest he wished to work for souls that were most abandoned and most in need of spiritual help.

All this was not without heart-rending struggle. Alphonsus loved his family deeply. There was nothing, humanly speaking, that he desired more than to remain home, or at least to be near his mother and father so that he could pay them frequent visits. The vocation he proposed to follow would take him away from home for long periods of time. He did not know whether he would ever be able to return. The decision was hard to make.

His father did not take kindly to the fantastic idea. What was the sense of a man of noble lineage squandering his birthright amongst the low-born and the vulgar? It was a blot on the family escutcheon. At first he raved and ranted, and commanded his son to abandon the insane scheme of throwing away his life in so futile a cause. Then he wept and pleaded. Finally he got down on his knees before the young man, and begged him for all the

love he had for his old father not to leave him in his declining years.

How many times has not this scene been repeated in other homes since that day? How many fathers have not stood in the way of their children's vocation to the convent or the priesthood? And how many souls have not been lost in consequence! Alphonsus's father was probably in good faith. His opposition was more the defect of ignorance than a sin of malice. But harm and sorrow can come out of ignorance as well as out of malice. Fathers and mothers should remember this who place obstacles in the way of a call from God that is given to one of their children.

The temptation was severe for Alphonsus. But he was of age. And he knew that it was God who was inviting him to be His chosen follower. "It is better to obey God than man," he thought. So, without another word, and weeping even more copiously than his father, he seized his hat and left the house, not saying as much as a last goodbye. He did not trust himself to say goodbye. What a tragedy it would have been for the world had he given into his feeling and remained at home! How many thousands of souls would not have been saved!

Conditions in southern Italy were pretty bad at that time. While there were many priests in Naples, there were few priests in the country places where spiritual guidance was most needed. It was to the country that Alphonsus determined to go. In making that decision he gave up all chance of finding fame by becoming the pastor of a large parish in the city, of allowing his light to dazzle the eyes of his bishop and the authorities in Rome who had it in their power to give promotions, of making a name for himself in the ecclesiastical world. He left the

The Liguorian

city and began his apostolate for the unknown and ignorant peasants who were in such pressing need of instruction and the sacraments.

At this point the Redemptoristines and the Redemptorists make their first appearance.

Alphonsus saw in short order that the field of souls was so vast in the country and the laborers were so few that he would have to secure help if he was even to scratch the surface of the soil and prepare it for the seed of the Gospel. To this end and under the guidance of the Holy Spirit, he founded two religious organizations or societies, one of women known as the Redemptoristines, whose primary purpose was to pray and to do penance in cloistered convents for the success of all external works, and the other of men known as the Redemptorists, whose chief purpose was to preach missions and retreats, both by word of mouth and by the pen.

The founding of a religious order is no easy task. If you do not believe this, try to do it yourself. Try to persuade just a few of your friends to give up their homes and their families, to take the three onerous vows of poverty, chastity and obedience, and to devote their lives until death to a type of labor that has a few human rewards but many crosses and trials of every conceivable kind. Such a task, if it is to succeed at all, has to be inspired by God, and then led by a person who is truly great in the practice of virtue and in the natural gifts of leadership and personality.

The Redemptoristines and Redemptorists of Alphonsus were eminently successful, and that in spite of the fact that they were attacked from many quarters. The government was not in favor of new religious societies. Its opposition to the work was unceasing. A

lesser man than Alphonsus would have given up. He did not give up. The result was that his sisters and his priests have spread all over the world. Literally there are thousands of them, still carrying on the work that their founder began two centuries before when he sent them forth into the world, like His Master, "to teach all nations."

Eventually this great man was consecrated bishop, an honor he did not aspire to, for it meant leaving the projects that he had begun and were so dear to him. But whether he wanted the bishopric or not, he had to take it. The Pope had commanded him, and there was nothing that he could do but obey. His first allegiance was to the Holy Father. Making himself the servant of all his priests and people, as a bishop must do if his diocese is to be properly administered, he showed the same zeal, the same genius for winning people to God that he had shown in the missionary life that he was forced to give up.

During all this time Alphonsus was writing books and pamphlets, not for the sake of making money, but for the sake of saving souls. His forte was moral theology, the science of the rightness and the wrongness of human behaviour. Moral science can very easily go to extremes, as it had gone to extremes in many instances at that very time. Some theologians were too strict; others were too lax and lenient. Alphonsus outlined the middle path between severity and excessive softness. So keen were his decisions on involved and complex moral problems that today there is not a confessor in the world who does not use the principles drawn up by this great master of moral theology.

It is fashionable for some people today to slander Alphonsus for his moral theology. They say that he is a

The Liguorian

rigorist, that he is too severe in his teaching. These people are misinformed. There has hardly been a pope since Alphonsus's day who has not upheld and praised the moral theology that he wrote. He has been declared a doctor of the Church, the prince of moral theologians and the patron of confessors. The Church would never pour such great praise and heap so many honors on a man who was a victim of the grave heresy of extreme rigorism in his moral teaching. It is a safe statement to make that no man ever lived who wrote more brilliantly and with greater precision and correctness on questions of moral conduct than Alphonsus Liguori.

He was the kind of man that you and I would like to have access to if we were bothered by some serious problem. Not only could we have complete confidence in his judgment, but also we could have the happy experience of coming under the influence of his charm and gentleness. Alphonsus was a gentleman as well as a scholar. The poorest of the poor received from him the same courtly treatment as that given to a prince or primate.

Add to all these accomplishments that of musician (Alphonsus wrote many musical compositions that are still sung today and that have become classics in the folklore of the people), poet, painter and missionary preacher par excellence, and you have some idea as to the kind of genius he was.

But above all, he was a saint. Bent and crippled with arthritis for many years, which disease finally culminated in a paralysis of the muscles of the

neck so that his head bent forward and caused his chin to rest upon his chest, thereby causing a wound that would not heal; abandoned by many of his erstwhile and closest friends; tortured with scruples in his old age; and at last excluded through a misunderstanding and an erroneous judgment from the congregation that he had founded — through all these trials he gave himself over to complete resignation to the will of God. He was a man of deep prayer, all-consuming charity and unshakable faith and confidence in God. He made a promise never to waste a moment of time that could be used for the salvation of souls.

Little wonder it is, then, that after his death many scores of miracles were worked through his intercession with God. The lame walked, the blind saw, the sick were cured of their sickness. God approved of the life and the works of His servant and showed this approval through a suspension of the laws of nature when such was asked for in his name.

All the apostolic activity of Liguori in Missouri stems from Alphonsus Liguori of Italy — the thousands upon thousands of pamphlets and magazines that have come from the pens of the sons of Liguori, the countless missions and retreats that have been preached by their tongues, the uncounted confessions that they have heard. His spirit is in all their efforts to save and to sanctify souls. As a writer and as a missionary he lives on in his children. Would that they might live on in him as saints!

War Waste

The money spent for tanks used by the United States army would have paid for 20,000,000 refrigerators, 85,000,000 bathtubs, or 140 skyscrapers the size of the Empire State building. Our armed forces used enough cotton and wool to make 650,000,000 dresses and 160,000,000 men's suits.

—Pangborn News

Two Causes of Racial Tension

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Here are the moral principles covering the two most acute problems that bother many people about the relations between colored and white citizens: Should Negroes be forced to live in segregated areas? Should interracial marriages be tolerated?

Donald F. Miller

ONE OF the strangest quirks of human nature may be seen in the fact that there are many white persons who protest that they are free from all racial prejudice, but who at the same time defend the position that the colored should be kept as far away from them, and from anyone dear to them, as possible. They quote the inalienable right of every human being to choose his own friends, his own neighbors, his own associates and companions. This, properly understood, is a true right; but it is wrongly understood and applied when it is made a defense of segregation and discrimination against Negroes.

There are two very special problems that are created by this attitude of some white people. Both of them are delicate and complicated. The first is the problem of segregated housing. It may be expressed in the form of the blunt question: "It is lawful and consistent with the Christian love of all one's neighbors for a white person to refuse to live near Negroes just because they are Negroes?" The second problem is the explosive one of interracial marriages. It may be expressed also in the form of a question: "Is it prudent to permit such a social intermingling of white and colored people that inter-

racial marriages will result?"

There is no sense in dodging these practical questions. Complicated though they are, it must be possible to establish some principles concerning them that can be made a guide for the actions of sincere, practical Christians and honest and loyal Americans. With humility and openness of mind, yet with a conscientious endeavor to establish what is morally right and wrong, we shall consider these two questions.

1.

The first question is by no means academic. It arises from a situation that has appeared in many cities of the land. This is the situation:

A certain neighborhood in the city has for generations been occupied exclusively by white people. A colored family buys or rents a house in that neighborhood and is about to move in. Immediately one of two things happens: Either the white families get together and by legal or illegal means prevent the colored family from moving in. Or, if that fails, every white family that possibly can, moves out of the neighborhood as soon as possible.

Actually two questions arise from this situation. The first is: Is taking part in concerted action to keep a colored family out of a certain neighbor-

The Liguorian

hood morally justifiable? The second is: Is there anything wrong with the action of a white family in moving out of a neighborhood because a colored family has moved in?

In regard to the first question — is it lawful to take part in concerted action to prevent a colored family from moving into a certain neighborhood? — there are two things to be considered. The first is the general principle that seems to be widely accepted as not immoral, that a group of families who have carved out a new subdivision or created a new residential area, may lay down certain conditions that must be fulfilled by prospective tenants of the neighborhood, in order that its planned beauty may not be spoiled. Thus some quasi-municipalities have rules that anybody who wishes to move into them must be able to buy a lot of a certain size and must be able to put up a house above a set minimum cost. The purpose of these rules is to prevent the area from becoming overcrowded, and to make sure that new neighbors will not put up shacks that would destroy the beauty of the whole area.

At the same time it would certainly be wrong for any such group of neighbors to set down a rule that would exclude Negroes from the area just because they are Negroes. They may require that any new prospective resident of the area be able to have a home that comes up to certain minimum standards, regardless of his race or nationality.

But to exclude Negroes on the score that they are Negroes, regardless of whether they can come up to all the standards set down or not, would be an act of prejudice and unjust discrimination. It would be equally immoral for the group to take action to prevent a colored family from moving in after

it had proved its ability to build or buy and maintain a home that would measure up to the general requirements established by the group. In these cases, the action of the group of white people is directed against a fellow-human being solely because he is colored. That is a clear sign of the motive of prejudice.

But what about the other question, as to whether there is anything wrong with the action of white people in moving out of a neighborhood just because a colored family has moved in?

The solution to this question is not one that can be set down in a single line. The first complication arises from the fact that, since the colored are so grossly discriminated against in the matter of employment and income, their coming into a neighborhood does quite often mean a lowering of the general tone and appearance of that neighborhood. Not having the income or the education or the upbringing (the lack of which things must all be traced to patterns of discrimination in the past), they are apt to permit their homes and property to take on a run-down appearance which affects the whole area in which they live. This is by no means true of all colored families, and for those of whom it is true, white people must cherish a sympathetic understanding, remembering the causes that have made it so.

Now it is natural for every self-respecting family to want to better the circumstances in which they live. Entirely apart from the question of whether they live in an all-white area, or a partially Negro area, if it is shabby and run-down, they will be looking for something better and planning and making sacrifices to move. No one can say that there is anything immoral about a person's wanting to better his living conditions. But this is a different

The Liguorian

matter than that of considering a neighborhood to be run down just because a colored family, even one of the highest respectability and neatness, has moved in.

It is also frequently said that property values in a neighborhood immediately drop when colored families first move in. On that basis it is argued that it is not wrong to sell one's property as quickly as possible when this happens, in order to get as good a price as possible for what is owned.

This is an intricate complication because in many cities the drop in property values that takes place when a colored family moves into an area is due solely to prejudice of white people against the colored as such. Yet even despite that fact, if the economic consideration could be isolated completely from the influence of prejudice or discrimination, it is doubtful that any moralist would designate the action of white people in selling their property to avoid a loss as evil.

In most cases, however, we do not think that the economic motive can be disentangled from that of prejudice for these reasons.

1. Opposition to colored neighbors is often just as strong in places where neat, intelligent, cultured, perhaps professional Negro families move in as where less desirable elements wish to do so. Evidence proves that in many instances it is not the fact that the colored may neglect their property that disturbs white people, but it is essentially the fact that they are colored.

2. Opposition to colored neighbors is sometimes just as bitter among white people who have let their own property fall into ugliness and decay as among those who take good care of their homes.

3. Very often white people, far from gaining anything economically or cul-

turally by moving out of their homes when the colored draw near, actually impoverish themselves by moving, or are forced into physically less desirable surroundings than they had just in order to get away from the colored.

Thus the pattern of prejudice often shows itself even in the midst of the many complications involved in this problem of housing. But certain principles must always remain clear.

1. It is morally wrong to maintain that the colored should be isolated in "ghettos" or slum areas or limited precincts of any city. It is wrong because this is one of the chief forms that segregation on principle can take, and segregation on principle has been condemned by the Holy See.

2. It is morally wrong for any Christian, and undemocratic for any American, either to try to prevent the colored from living in his neighborhood, or to move from the vicinity of the colored, *solely on the basis of his dislike for colored people as such.*

3. While white people may at times have strong and valid reasons, apart from prejudice, for moving from a neighborhood in which some of the colored have settled, it is certain that acceptance of the colored as neighbors is one of the most powerful means available to Christians (and to all Americans) for breaking down the historic patterns of racial prejudice. It breaks it down in themselves, because it makes them acquainted personally with the colored, and personal acquaintance of itself destroys many prejudices. It breaks it down in others, because it sets an example that is bound to have a salutary effect on a community.

2.

Perhaps nothing in the whole problem of race relations raises more difficulty in the minds of many people

The Liguorian

than the idea that to do away with discrimination against the colored will lead to a great many interracial marriages.

Openly prejudiced people put the objection in the form of the sneering question: "Would you want your sister to marry a Negro?" But even good people, who sincerely want to see justice and charity extended to all the colored, often permit themselves to be worried about the question of interracial marriages. They say: "If colored and white mingle in schools, on playgrounds, in theatres, in employment, in social gatherings, won't this naturally lead to company-keeping between colored and white, and then to marriages between them?" The way they ask the question implies that they think that such an outcome would be a terrible thing.

Now, practically speaking, they are right in thinking that interracial marriages would be disastrous in certain communities and certain circumstances in America today. In a community in which there are long established traditions of segregation and discrimination against Negroes, a marriage of a white person to a Negro would at present create tremendous obstacles to happiness and successful family living. That is why, in such circumstances, interracial marriages should be strongly advised against at present.

But such circumstantial advice cannot be made into a principle to cover all times and all places. To do so would make a vicious circle out of every effort to bring justice to Negroes. It would be like saying: Interracial marriage would be disastrous in many communities today because of the community's prejudice against the colored. To prevent such a disaster we must keep up our prejudice and our practices of discrimination. Such an argu-

ment is, of course, not only fallacious, but immoral.

The problem must be attacked, not on the ground of present or local circumstances, but on that of universal principles. On this ground it can be proved that objections to interracial marriage are based on two false assumptions. The first is the assumption that such inter-marriage is an evil or unnatural thing in itself. The second is the assumption that the extension of all human, civil and social rights to the colored will make interracial marriage a common thing.

Marriage between two different races would be an evil or unnatural thing in itself, either if there were evidence to prove that such marriages would certainly have harmful effects on offspring, or if there were any prohibition of divine law against them.

But anthropologists, i.e., scientists who concentrate on the study of the various races of mankind, have proven not only that it is untrue to say that interracial marriages produce inferior children, but that, in most cases, they result in "hybrid vigor," i.e., in children who are superior to both parents if given opportunities to use their native abilities.

At the same time, Christianity and the Catholic Church have never held that there was any impediment of divine or natural law against such marriages. This is in strict accord with the teaching of Christ that all human beings, regardless of color, belong to the same spiritual race, destined for heaven, redeemed by Christ, bound by the same laws, possessed of the same faculties and powers.

It is Christian and Catholic principle therefore that every individual human being is free to marry whomsoever he pleases, so long as he observes the laws of God and the true Church in so

The Liguorian

doing. It is not for a brother to dictate to his sister in this regard, nor even for parents to dictate to their children, when they are of suitable age, with regard to whom they should marry. They may give advice based on circumstances such as have been mentioned above; but the principle must be admitted that it is the individual's business, not his family's or society's, to decide whom he shall marry.

This statement of scientific and Christian doctrine will surely offend some people, but only if they refuse to consider it in the light of the answer that can be given to their second false assumption. They assume, in opposing the admission of the colored to the use of all their civic, social and human rights, that such an admission will lead to many interracial marriages.

Certainly, with the progress that has been made in recent years in the destruction of practices of discrimination against the colored, there has been ample opportunity to see whether there is a growing trend to interracial marriages as a result. But this is how the well-known author, Ethel J. Alpenfels, who wrote *Race against Time* and *Sense and Nonsense about Race*, sums up the trend:

"There is no evidence that inter-

marriage is increasing with the increase in friendliness toward Negroes that has marked parts of our society in recent years. Indications point in the opposite direction. As we relieve fears and insecurity through improved economic conditions, we begin to remove the advantages the minority group might gain through inter-marriage. As we provide education, we bring pride in race that is the right of all three races. Furthermore, the history of the Negro in America shows very clearly that intermixture, as Father La Farge, a student in this field has aptly pointed out, arises quite as much from the impulse of the dominant race as from any inclination of the minority. This question of interracial marriage is a 'red herring' drawn across the path of understanding among races. It blocks our thinking on other issues such as housing, unemployment and education. It keeps us from constructive thinking and action."

Added to this testimony is the fact that practically all responsible colored and white leaders among the interracial movement state that in normal circumstances, the colored people will always want to marry into their own race and white people into theirs. Exceptions should not be a source of scandal to those who recognize the validity of the principles set down above.

Class Dismissed

A salesman for a junior encyclopedia, his foot in the doorway, was fast-talking the young mother of a five-year-old boy and refusing to take no for an answer.

"This set of books will answer each and every question your child will ever ask," he said glibly, patting the boy on the head. "You'll never be at a loss for an answer with these. Go ahead, sonny,"—he opened one of the books—"ask me a question, any question, and I'll show your mother how easy it is to answer by looking in the book."

The little fellow thought for a few seconds, then asked:

"What kind of a car does God drive?"

Without a word the salesman folded his brief case and faded down the street.

TEEN-AGE PROBLEMS

Donald F. Miller

Should Teen-agers take the pledge?

Problem: My parents insist that I make a solemn promise to them not to indulge in any intoxicating beverage, even including beer. I am seventeen years old and they want me to bind myself by this promise until I am twenty-one. I have never been drunk in my life, and never feel an inclination to drink more than I should. Are not my parents showing a mistrust of my ability to be moderate in this matter, and making me a laughing-stock of other kids of my age, by insisting on this pledge? Most of my friends go for a glass of beer or even a little something stronger once in a while. Is there anything wrong in that?

Answer: We are of the opinion that your parents are very wise in asking you to take this pledge, and we only wish that you could be clear-headed enough about it to see the good in it, and respectful enough toward your parents to submit cheerfully to their wishes.

It is not really a question of their mistrusting you, or thinking that if you drink intoxicants at all you are bound to become a drunkard. There are many things behind their wish that add to its wisdom.

There is the fact that many parents in the world today do not care what their teen-aged children do. They don't care where they go or with whom, or what they do. It is natural that those teen-agers who are under no restrictions from their parents should make a great boast about their freedom. They make others of the same age feel cramped and mistreated if their parents are interested enough to try to help them get through the age of teens without physical or moral injury. No doubt you feel a little resentful about your parents' wish just because you have heard others boasting of their freedom and doing whatever they please. Your real reaction ought to be one of gladness that your parents care enough for you to ask you to observe certain rules.

A second consideration is the fact that observers from all over the nation state that there is too much drinking of intoxicants among teen-agers, and that this is responsible for many of the tragedies and much of the delinquency among them. Now, even if it were certain that you would never drink to excess (no teen-ager can really be certain of that before he starts drinking), it is a great thing and a necessary thing that some teen-agers set the example to others of no drinking. Such an example is one of the most powerful means of reversing the trend of too much drinking among teen-agers, and even saving some of them from tragedy.

Thirdly, your parents do have the authority to make rules for you and to insist on your obedience, even in such matters as this. If you resent and resist their authority, by that very fact you will hurt yourself badly. Our advice is that you smother your resentment and comply with their wish, for your own good and the good of your companions.

What are Indulgences?

Many questions come to us from Catholics concerning the meaning of indulgences. Moreover it is well known how badly misunderstood by many non-Catholics is this Catholic doctrine. Here is a simple explanation.

John P. Schaefer

WHEN Jesus Christ founded His Church, He did not merely establish an external organization, a physical group of individuals bound by certain laws, directed to a common goal under a definite leadership. His Church was to be such a closely-knit organism as to receive very early in its life the title "Mystical Body of Christ." It would possess such vitality that it would impart life to its members, and this life of sanctifying grace would be similar to the spiritual life of God Himself. And since it was to be a spiritual life, it would go on flowing through those members, who preserved it, for all eternity, entitling them to share the life of God Himself in heaven.

It is upon this beautiful doctrine of the Mystical Body of Christ that the doctrine of indulgences is founded. For, as all the members of a body share in the same life, so also do they profit by the activity and works of the others. Nor is this statement a mere pious platitude. To understand it we must realize that an individual's good and evil works, in so far as they merit a reward or a punishment, are his and his alone. No one can win heaven for you, save you yourself. It is a gift of God, extended to you, to be won by yourself in cooperation with the grace of God. Nor can anyone, even God Himself, deprive you of it, condemn you to hell, unless by your works you have deserved such a fate.

But good works do not only merit a reward. They are also capable of satis-

fying the justice of God, of atoning for the offenses committed against Him and against His law. By this is not meant that good works actually merit the *forgiveness* of sin. They merely remove, to a certain extent, the insult offered to God by sin. Christ Himself, for instance, by His death on the cross, did not forgive individual sins. He appeased the anger of God at sin, and merited that the means, the sacraments, especially those of baptism and penance, be made available to men for the forgiveness of their sins.

Thus by His life, His passion and death, Our Lord appeased the justice of God for all sin and every sin. But since Christ was God, each one of His actions possessed an infinite value; even one drop of His blood would have been sufficient to satisfy the justice of God. Thus, His *satisfactions*, as they may be called, have provided the Church and its members with an infinite treasury, which has come to be known as "the treasury of the Church."

Long before the Protestant "reformers" scoffed at and attempted to distort the doctrine of indulgences, Pope Clement VI wrote officially of this treasury of the Church: "The treasury of the Church is an infinite accumulation of the satisfactions which Christ the Lord offered to God the Father for the sins of men. Our loving Father, wishing to enrich His children, has acquired this treasury for the militant Church that the flow of such great mercy may not be rendered vain and

superfluous. Hence, those who will can become partakers of the friendship of God. This treasury He has committed to be salutarily dispensed to the faithful by blessed Peter and his successors, at one time for the total, at another for the partial, remission of the temporal punishment due to sins. To the accumulation of this treasury are also to be added the merits of the Blessed Virgin and those of the elect of which they had no need themselves."

That the flow of these satisfactions of Christ and the blessed into the life-stream of the Church and its members might be constant, and that they might not lose their value, the Church has throughout its history dispensed them as a reward for the performance of certain works and prayers. These works and prayers are said to be *indulged*, while the application of the satisfactions of Christ is known as an *indulgence*. Canon 911 of the Code of Canon Law officially defines an indulgence as: "The remission before God of the temporal punishment due to sins which, in so far as their culpability is concerned, have already been forgiven. This remission the ecclesiastical authority grants from the treasury of the Church to the living as an absolution, to the departed as a request."

To better understand what an indulgence is, it will help to remind ourselves of the nature of sin. Every offense against God involves a twofold consequence in the sinner. He, first of all, incurs guilt, thereby separating himself from God, and deserving to be excluded from God's presence for all eternity. Secondly the sinner has done, in a certain sense, an injury to God, which must be repaired. Hence, it is possible that, even though a sin be forgiven in so far as the sinner's guilt is concerned, a debt may be still owed to the divine justice before the sinner

can be restored to the full favor of God. This is what is known as the temporal punishment due to sin.

That there is such a distinction between guilt and the debt owed to the one offended is recognized by the law of all civilized nations, and made abundantly clear by God in His revealed word. If, for instance, someone should unjustly attempt the overthrow of a legitimate government or commit a crime against a state or an individual, it is not sufficient that he be sorry for his offense but that he also restore the damage he has done, repair the honor of the state or individual by accepting the punishment prescribed by law for such an offense. The laws of states offer another example of this distinction in that they permit the pardoning of a criminal before he has served his full sentence.

In revelation God has also exemplified this distinction between the temporal punishment due to sin and that of eternal separation from God and the fires of hell. Adam and Eve, for instance, though their sin was forgiven, were punished severely by the deprivation of their wonderful gifts and finally by death itself. David, though he was assured by God of His forgiveness for the crime of adultery, was required to undergo a long and severe penance. And the very existence of purgatory is startling evidence to this requirement of the justice of God. For the souls detained there are separated from the vision of God only by that debt of temporal punishment which must be removed before their admission to the glory of heaven.

It can, therefore, be said that an indulgence is an extension of the sacrament of penance. For while one's sins are forgiven in confession, or by a perfect act of contrition accompanied by the desire of the sacrament, the tem-

The Liguorian

poral punishment is not always or at least not fully remitted, whereby the divine justice would be completely satisfied. The power of remitting this punishment was likewise granted to the Church, for Christ placed no limitations or restrictions upon His words: "*Whatsoever* you shall bind on earth shall be bound also in heaven; and *whatsoever* you shall loose on earth shall be loosed also in heaven."

A clearer idea of an indulgence can also be gained by considering what it is not. The Code of Canon Law, we have said, states that an indulgence is the remission of punishment *before God*: that is, it is not the mere condoning of the penance imposed by the priest in the sacrament of penance, or of the ecclesiastical penalties imposed by the Church on certain sins. It is the actual satisfaction of the justice of God, in whole or in part, for the punishment due to sin.

Nor is an indulgence a remission of sin itself, whether it be a mortal or a venial sin. For mortal sin is forgiven only by the infusion of sanctifying grace into the soul, obtained by the worthy reception of the sacrament of penance or by an act of perfect contrition accompanied by the desire of the sacrament. Venial sins may be forgiven not only by sacramental absolution, but also by any action which is accompanied by a corresponding amount of love of God.

Protestant writers, therefore, who state that indulgences are "remissions of sin on payment of a sum of money," or "remissions of sin not yet committed," or even "a license to commit sin," grossly misunderstand this consoling doctrine. Cardinal Newman, for instance, in his book, *The Present Position of Catholics*, cites the story of a Protestant clergyman who had sworn that he had seen a price list of sins in

the Cathedral of Brussels. Upon investigation, however, it was discovered that the terrible abuse was but a list of fees for the use of chairs in the church.

It must be further understood that indulgences do not free the repentant sinner from obligations imposed by the natural law itself upon certain sins. Such obligations are, for instance, the restoration of ill-gotten goods, the reparation of scandal, and the necessity of avoiding the occasions of falling back into sin. Nor, of course, does an indulgence ward off the natural consequences of sin, such as poverty, shame, sickness, the loss of reputation, of friends, and such similar results.

The Code of Canon Law states that an indulgence is the remission of temporal punishment due to sins, *which, in so far as their culpability is concerned, have already been forgiven*. For the punishment due to an offense cannot be forgiven as long as the offense itself, i.e., the guilt, remains.

Since the treasury of the Church, made up of the satisfactions of Christ, the Blessed Mother and the elect, is the property of the entire Church, it belongs to those who rule the Church to dispense it. And since the Holy Father is the universal head of the Church, he has complete power to grant whatever indulgences he may wish or deem proper. However, it is the practice of the Holy See in the present day to grant indulgences through one of its congregations, that of the Sacred Penitentiary, to which is attached a special division on indulgences, which, with the approval of the Holy Father, grants and interprets indulgences. And, since other leaders of the Church, such as Cardinals, Bishops, Abbots, Vicars and Prefects Apostolic, as well as other prelates, have partial jurisdiction over the Church, they, too, have been grant-

ed a limited right to impart indulgences.

To the living, indulgences are granted as an *absolution*. That is, if the conditions for gaining the indulgence are properly fulfilled, the temporal punishment due to sin is actually removed according to the extent of the indulgence. However, an indulgence granted in favor of the departed is but a *request* of God for the remission of their remaining punishment. For the Church no longer has authority over the souls of the departed, and can, therefore, but implore God to accept this offering for an individual or for many souls in purgatory. Hence, when we offer an indulgenced work or prayer for a certain soul (if that soul be detained in purgatory), we cannot be certain that it will be applied to that soul, but must trust in the infinite goodness and mercy of God. However, we may be certain that our prayers and works are of great profit and consolation to them, for God Himself has revealed in the second book of Macchabees that "it is a holy and wholesome thought to pray for the dead."

Indulgences are of two special types: *plenary* and *partial* indulgences. A *plenary* indulgence is one which, according to the mind of the authority granting the indulgence, grants the remission of the total temporal punishment due to sin. This is not to say, however, that the performance of a work or prayer to which such an indulgence is attached always achieves this effect. For a plenary indulgence may be gained either in whole or in part according to the dispositions of the one performing the prescribed act. It is worthy of note that a plenary indulgence, according to the Code of Canon Law, may be gained only once on a given day, unless the grant of the indulgence expressly states otherwise.

A *partial* indulgence, on the other hand, is one which remits only a part of the temporal punishment due to sin, for instance, an indulgence of one hundred days, three years, and so forth. Such indulgences, unless the grant of the indulgence states otherwise, may be gained as often as the prescribed work or prayer is fulfilled.

Such expressions, as *one hundred days, three years*, and so forth, which are to be found after indulgenced prayers in any prayer book, are not to be understood in the sense that the amount of suffering to be endured in purgatory by any individual is shortened by such a length of time. For there is no measurement of time in purgatory. Rather, these expressions mean that as much remission of temporal punishment is granted to an individual as would have corresponded to the performance of one hundred days or three years of penance in the early Church. What this amounts to, we must again leave to the mercy and goodness of God.

To explain this, it must be stated that in the early centuries of the Church explicit penances such as fasting, abstinence, long prayers and so forth, were prescribed for certain sins by the penitential Canons of the Church. These, of course, varied in severity according to the gravity of the sin. We read, for instance, in a penitential Code of the 7th century, the following: "He who has led another into drunkenness, shall do penance for 40 days. If anyone should fornicate with a virgin, he shall do penance for a full year; if he shall commit adultery, for four years. Should anyone kill another for vengeance, he shall do penance as a murderer for seven or ten years."

Indulgences, whether they be plenary or partial, are often called per-

The Liguorian

sonal, real or local indulgences A *personal* indulgence is one which may be gained by a member of some pious organization. And though an indulgence can be gained only by a human being, indulgences are also called *real* and *local* indulgences in so far as they are attached to a pious article which may be carried about by the faithful or granted to those visiting some church or other holy place.

Because this doctrine of the Church on indulgences is a sort of supplement

to that of the sacrament of penance, it is one of the most consoling and heartening in the possession of the Church. Yet it is not enough merely to know and appreciate what God has given us. It must have a corresponding effect on our lives. We hope that in a future article in THE LIGUORIAN we shall be able to help you to make more and better use of this wonderful treasury which Our Lord has placed at our disposal. A second article will follow, entitled — HOW TO GAIN AN INDULGENCE.

Japanese Baseball

Japanese manners have taken a "beating" where the great American pastime of baseball is concerned. A batter was once considered a sort of cad if he did not do a solemn waist bend to every dignitary in the park before stepping to the plate, but now the suppression of pre-batting ritual has helped to speed up the game. Now the fans set up a roar before the players are even on the field, while formerly, even a stellar achievement brought forth only mild applause.

The Japanese have not as yet, however, taken up the cry of "Shinpan Yamero," literally, "Kill the umpire." In that country, the umpire is so indisputedly the boss of the game that no one can envision the continuance of the game without him. The regard that the Japanese have for baseball is best witnessed by the fact that 5,000,000 fans attend the major games each year. The national high school baseball finals at Osaka draw about 100,000 persons. And by custom the losers spill enough tears to flood the park.

Found in Examination Papers

To protect the North American Indians, the Government has put them in Reservoirs.

Typhoid fever can be prevented by fascination.

Two compound personal pronouns are he-goat and she-devil.

Many of the Pilgrim Fathers were masqueraded by the Indians.

A mountain pass is a ticket given to its employees by the railroad, so that they can spend their vacation in the mountains.

The people of Massachusetts live close together to protect themselves from the cold.

The stomach is a part of the alimentary canal and is just south of the ribs.

Elaine gave Launcelot an omelet before he departed for the tournament.

It may be easy for a man to live on his wife's money, but he has no chance at all of getting to heaven on his wife's religion.

Pre-Marriage CLINIC

Donald F. Miller

Marriage of Cousins

Problem: I know a girl who is practically engaged to a distant cousin of hers. Their grandmothers were sisters and their mothers are first cousins. They are both Catholic and believe whole-heartedly in their religion. They are therefore, anxious to do what is right according to the Church. Does the Church allow such a marriage? Is a dispensation necessary before it can be valid?

Solution: The law of the Church states that two people related by blood in the collateral line within the third degree, cannot validly marry without a dispensation from the Church. The two persons referred to in the case above are related in the collateral line; and they are related in the third degree, which means that they are second cousins. A brother and sister are related to each other in the first degree; if they each marry and have children, their children are related in the second degree or as first cousins; if these children each marry and have children, their children are related in the third degree or as second cousins.

In the case mentioned it is recommended that the couple talk to their pastor as soon as possible. There may be adequate reasons present to induce him to apply for a dispensation so that they may validly marry.

It may be mentioned that in the direct line of blood relationship, i.e., between father, daughter, grandchild, etc., marriage is invalid in any degree. This seems to be not only ecclesiastical law, but a natural and divine law as well, because it is contrary to the very instincts of human nature that one who is directly descended from another should think of entering into marriage with that person.

Marriage between relatives in the collateral line, i.e., brother and sister, first cousins and second cousins, is forbidden and invalid because it is improper that those who associate closely in family circles should be subjected to the temptations that would arise if they were permitted to think of pre-marital company-keeping and marriage. For second cousins, who in many cases have been brought up without very close association, the dispensation to marry can be and is granted at times by the Church.

The real way to enjoy travel is to read about it - especially in the press-agent language of the vacation advertisements.

Having an Awe-Inspiring Time

Louis G. Miller

ARE you down in the dumps? Does the monotony of your daily round press heavily upon you?

Here is a suggested cure: Treat yourself to a travel folder.

You will find therein a rich cream of descriptive prose guaranteed to distract you from your troubles and your woes.

There you will find pictures of mountain trails and sun-warmed beaches and waving palms and anything else your imagination needs to be carried away from immediate concerns. There you will find adjectives and adverbs habitually raised to the superlative degree, describing these vacation spots as if they each and every one surpassed in beauty and in grandeur the entire seven wonders of the world rolled up into one.

It is indeed a never-never land, and sometimes it occurs to us to wonder what ordinary conversation would be like if such language were to be used.

Let us suppose two gentlemen meeting on the street and engaging in conversation.

"Good morning, Mr. Quackenbush."

"Why, hello, Mr. Quiltborn."

"Haven't seen you around lately, Mr. Quackenbush. Been away?"

"Yes, I have. I've been on a 14 day tour."

"A tour, eh."

"You bet. Picture me in the midst of America's most glorious scenery. Think of me rolling down the highways of romance into the land of adventure. Have you got the idea?"

"Well, in a general sort of way. I take it you've been on vacation and have been moving around the country."

"Have I been moving around! Man, I've had the adventure of a lifetime. I've had thrill-packed days and nights in the wonderful west. It was awe-inspiring from the word go!"

"I don't doubt it at all. Tell me more. Where exactly did you travel?"

"Draw up a stump, pardner, and I'll tell you all about it. Exactly one month ago, I packed my saddle-bag and hit the trail for a wild west adventure in the land of gold, grubstakes and grandeur."

"What! You don't mean to say you went on horseback!"

"That's just my manner of speaking, pardner. Instead of a horse, I had a luxurious, comfortable, aircushioned Beaglehound bus. My trip was all planned and arranged by the Beaglehound people."

"One of those guided tours, in other words."

"Ah, yes, but there was nothing formal about it. As our bus-driver said, we were more like one large happy family than a group of tourists. Well,

The Liguorian

we left from Minneapolis, and for the first day of our trip, we relaxed and watched the scenery-parade slip past the window as we traveled swiftly, silently through wooded Minnesota and the Dakota plains."

"Must have been very nice."

"Wait till I tell you about it. On the third day, we came to mammoth Mount Rushmore, and there we stayed for the night. Now believe me, chum, time turns backwards in the amazing vacationland of the west. We started out after breakfast, and we bowed our heads in reverent silence before the venerated faces of Jefferson, Theodore Roosevelt and Lincoln, carved in solid granite 6200 feet above sea level. It was a spectacle of constantly changing colors on a background of solid rock and sheer canyons of unbelievable depths."

"Sounds interesting."

"You got no idea, Mr. Quiltborn. The fourth day we rode to badman territory on our smooth-riding Beaglebus, and believe me it was a thrill to stand in front of the saloon where Wild Bill Hickok shot up the sheriff's posse."

"It was?"

"Yes, sir. Well, we continued on our way, and as our bus driver put it, now we were really 'riding the range.' We all laughed at that; just like a happy family. We stayed overnight in a Montana town, and next day we reached magic Yellowstone. What a place that is! All the beauty of nature at your beck and call, waiting to be enjoyed."

"And you enjoyed it."

"We sure did. We had several hours to explore the fascinating area around the world-famous geyser, Old Faithful; we fed the bears, we gazed at the awe-inspiring mountains, and when we had seen the sights to our hearts' content, our thrill-packed day ended with dinner at the lodge."

"What a time you must have had!"

"And that isn't all. Next day we went to the gorgeous Grand Canyon. Our all-day tour provided us with close-up enjoyment of this startling masterpiece of nature which indeed beggars the imagination to describe."

"I'll bet it does."

"Well, sir, next morning bright and early, with unforgettable memories of scenic wonders still fresh in our minds, we were homeward bound through the Dakota prairies and Minnesota forestland."

"This is where I came in."

"Wait a minute. I've got more to tell. Rested and refreshed as we were, after one of the most exhilarating vacations we had ever known, we still intended to finish off our tour with a glimpse of stupendous Chicago."

"Chicago? What's there to see in Chicago?"

"Well, brother, if you feel that way, you just ought to take the Beaglebus four-hour grand tour of the busy loop, magnificent Michigan boulevard, and other scenic points of interest. It's tremendous, it's unforgettable."

"You don't say! Here I've lived in Chicago all my life, and I never realized that it should be reckoned among the glories of America's treasure chest of spectacular scenery!"

"Ah, yes, Mr. Quiltborn. I'm glad to see that you're getting the idea. There are indeed hidden beauties in that queen of the great lakes, America's most vital city."

"Tell me, Mr. Quackenbush, where do you work?"

"I'm a travel agent."

"For whom?"

"For Beaglebus."

"What!"

"That's right, Mr. Quiltborn. And if, leaving behind the humdrum cares of daily life, you would like to launch

The Liguorian

out into an exploration of the thousand natural wonders America affords, if, in a word, you would like to view an unforgettable, spectacular exhibit of nature's most fantastic attractions, if, I say, you wish to revel in the authentic atmosphere of . . . "

"Whoa, Mr. Quackenbush, slow down. You've done it. You've got a customer. Fix me up with one of those awe-inspiring trips to some breath-taking spot. Can do?"

"I sure can, Mr. Quiltenborn. Meet me in my office and we'll map it out."



POINTS of FRICTION

Louis G. Miller

Faults of Husbands

Marriage is a battleground on which a man and woman engage themselves to a finish fight.

Such a definition of marriage of course is far too cynical to be true. Yet it remains true also that friction is a natural by-product of such a close relationship. The sexes are psychologically diverse; they are meant to complement each other, but their diversity can also be a source of great annoyance.

A marriage, to be successful, must be based on the mutual determination to make allowances for the faults of one's partner, and to be honest enough to recognize and struggle against one's own faults.

As to the latter, we are indebted to Dr. Paul Popenoe, whose syndicated column on marriage problems appears in many newspapers, for a check-list of masculine faults which wives find particularly trying:

1. Impatience. The husband expects the wife to attend to all the needs of home and children, and yet be ready at his beck and call every moment.
2. The husband feels he should be as free as a bird in his home. "Caring for the children and keeping the house in order is my wife's job," he says. Thus he works 40 hours a week and his wife works 72.
2. Complete lack of gratitude and indifference to wife's services. Only when something isn't done does the husband notice and complain.
4. Contributes little if anything to the training and guidance of the children.
5. Untidiness. Doesn't even make a pretense of keeping things in order.
6. Extremely reluctant to admit he is ever wrong in any way.
7. Never takes his wife out to any social gathering unless absolutely forced to do so.
8. Makes off-hand but maddening suggestions about "getting the household work better organized and not wasting so much time."

Many a husband, we daresay, can find ample scope for self-reproach in the above list, and do much to avoid friction if he strives manfully to overcome his failings. No one becomes a saint over night, but at least a conscious effort can be made, and any effort made in this direction will certainly pay rich dividends in accompanying family peace.

Next month, of course, in all fairness, we will have to balance this list of the faults of husbands with a corresponding list pertaining to wives.



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Read Island, B.C.

"I have some criticism about the way THE LIGUORIAN approaches the matter of Protestantism. Protestants may be divided roughly into those who do not know what they are talking about, and those who do. The former draw their objection from a more or less distorted view of the state of the Church in the sixteenth century, taking the matter of the unchangingness of the Church as a wider thing than it is; you can't do much about them. But there are a few of the latter class, who do know what they are talking about, and you should take more care to answer them in a way that they will understand. Thus in a recent issue you misquote Our Lord's words about the local Church settling quarrels between its members as implying the right of the universal Church to doctrinal authority. In this reference there is nothing about 'my' Church in any text of the Bible, though you inserted the word 'my.' No instructed Protestant will pass over the misquotation or accept the deduction; you cannot expect them to.

B.W."

We accept the correction and apologize for having introduced the word "my" into the text spoken of, which word is not in the Bible. The true reading of the text, according to the Douay version, (Matt. 18-17) is: "If he will not hear the Church, let him be to thee as the heathen and the publican." However we are convinced that a strong deduction concerning the authority that Christ intended His Church to pos-

sess can be gathered from the text, even though Our Lord is talking about quarrels between local church members. If Christ said that one who refuses to obey the Church (whether represented on the local or universal level) is to be likened to a heathen and a publican, and if a heathen is an "unbeliever," then Christ was saying something more than that the Church should settle quarrels among its members. The very next sentence He uttered adds force to this interpretation, which was addressed to the apostles: "Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven."

The editors

Woodhaven, N.Y.

"I am concerned about your article 'Late Mass Catholics,' in which you consistently spell Mass with a small 'm.' I had always been taught that this word should be capitalized. . . . Also the article, 'Marriage of Paralytics,' left me rather depressed. How sad that a paralytic must forego marriage because, through no fault of his own, he is unable to perform the rights connected with marriage. I had never heard of this before reading your article.

Mrs. H.F.P."

The de-capitalization of "Mass" was a mistake, even though we do tend, with modern usage, to use as few capitals as possible for ordinary words. . . . Quite a number of people wrote in objecting to the

The Liguorian

doctrine that permanent paralytics, who therefore are incapable of ever exercising the rights of marriage, cannot validly marry. Have they never heard the truth of the natural law that impotence, i.e., permanent incapacity for proper sex relations, is a diriment impediment to marriage made such by the natural law? Perhaps the reason why so many people so lightmindedly misuse the sacred privileges of marriage (by birth-control, etc.) is because they think of marriage more as a sort of companionship than as a strict contract rightly to use the powers of sex with which men and women are endowed by God.

The editors

Morristown, N.J.

"My impression of the article, 'Greatest Hoax of the Century,' was that it was unnecessarily belligerent. The author sometimes seems to admit that a belief in evolution is not a heresy and then reverses himself in succeeding sentences and implies the opposite. I think that the aid of a Catholic scientist, or expert on the theory, would have prevented such statements as the one that no trace of the dinosaur has ever been found. The American Museum of Natural History in New York, for one, is in possession of tangible evidence (at least one reconstructed skeleton and other bones) of this dinosaur.

W.T.G."

Seldom have we published an article with more quotations from actual scientists, both Catholic and non-Catholic, than the one on evolution. Their words were the very meat of the article, and the comments of the author were restrained and logical.

The editors

Kew Gardens, N.Y.

"Last June I became a convert and accepted the Catholic Church as the true Church of Christ. However, I made a mistake. A Catholic priest and your magazine

convinced me of that. Last Sunday at Mass I heard a priest say that as a priest he had a mission to help make all America Catholic. I am an ex-Marine of World War II and I didn't fight for that. I went to war to keep this country free — free in speech, free in religion and all that goes with it, not for any religion to take over as they have in Spain and Italy. That would be the end of freedom here. I also disagree with your article on Martin Luther. I have been a student of German history and your article does not agree with what I have read. Please cancel my subscription as of this date.

S.H.R."

It is sad that this writer did not see the contradiction in his own statements. He says that "he accepted the Catholic Church as the true Church of Christ," and then balks at the idea that the truth was intended, not for a few men, but for all. Actually, no one can become an intelligent and sincere Catholic without beginning at once to hope and pray and work to the end that all his fellow-men will grasp and enjoy the same truth that he has found. This is the way to real freedom, because Christ said: "the truth shall make you free." It is also very unscholarly for anyone to pass up the documentation of our article on Luther with the offhand statement, "I have read differently."

The editors

Fitchburg, Mass.

"This letter is for the author of that diabolical article, 'False Hope for the Invalidly Married,' and signed by the Bystander. I would like to inquire if you got your theology from a correspondence school. From the tone of your remarks you are totally ignorant of the writings of the late Gerald Vann, O.P., distinguished theologian and writer. It is my conviction since reading this disgraceful criticism that the theology of the Redemptorists has no connexion with the teachings of Jesus Christ.

The Liguorian

You have the colossal nerve to pit your puny intellect against a great scholar, who has written such wonderful books. You are evidently jealous of him and all your readers should denounce your audacity.

B.M.S."

Father Vann would not like being called "the late," because he is very much alive. We are afraid this fiery critic has not taken the time to look up the teachings of Jesus Christ on adulterous marriages, nor to note the action taken by the Archbishop of St. Paul against Father Vann's article, and the solid refutation of it published by another Redemptorist in the American Ecclesiastical Review and the Catholic Digest.

The editors

Darlington, Wisc.

"I am a barber and the subject of religion often comes up while I am cutting hair. I hope and pray to be a good Catholic, but here are three questions that are often brought up by my customers. 1) What's to prevent the Pope, bishops and priests from becoming as corrupt as history tells us they were before, when they bought and sold offices, etc. 2) While the world is demanding the simple things of life we keep spending money like mad for bigger churches. Would not God be pleased with our services if we could save the money we throw away on these churches, and use it for poor missionaries and for charity? 3) Why not pay priests larger salaries and leave out the \$1.00 and \$5.00 Mass stipends, which give us a black eye? I realize that the stipends are gifts, but I get along without gifts because I receive a living wage. . . . I know your answer to these questions will suffice. I love every word of THE LIGUORIAN.

J.S."

These practical questions have often been put to us, and are no doubt haggled over in many a barber shop. To the second question, an answer is given in the article published in this issue of THE LIGUORIAN en-

titled, "Why Build Elaborate Churches?" The answer to the first question is that, while Christ did not promise to preserve His priests from all sin (each one must save or lose his own soul), He did promise to be with His Church to the end of time. That means He would not permit the Church itself to fall into doctrinal or moral error and thus lead people astray, even though individual priests might go astray. The answer to the third question may be found in a five-cent pamphlet sold by THE LIGUORIAN PAMPHLET OFFICE, Liguori, Mo., entitled "All About Mass Stipends."

The editors

Miami, Okla.

"I just read your article, 'Diseased Catholics' in the March LIGUORIAN, and I think I have an answer to most of your why's. It is because the majority of Catholics are not Christians, and what is a Christian? A Christian is someone who has been born again of the spirit, and if you are born again, you are a different person, a person with a converted mind and soul. So naturally you will think differently and act differently and your Christianity will show. To my mind a Catholic isn't given a chance to be born again by having an invitation service like Protestants. Just because you were born a Catholic doesn't mean you are a Christian. More priests talk about Church doctrine and how to become a better Catholic and leave out the most important thing, 'ye must be born again.'

Mrs. F.Y."

We receive a great many letters from sincere Protestants who tell us that the only thing we need, or anybody needs, to be saved, is "to be born again." This one adds that we can be born again only through a Protestant invitation service. Christ taught that His followers are to be born again by baptism ("Unless a man be born again of water and the Holy Spirit, he shall not enter the kingdom of heaven,") and that

The Liguorian

after baptism the same man has to love God with all his heart and soul, and to love his neighbor as himself, to be saved. There are "diseased Catholics" (and also Protestants) who have been born again by baptism, but who have deliberately turned away from loving God and their neighbor.

The editors

San Francisco, Calif.

"False Hope for the Invalidly Married," in the February LIGUORIAN is excellent. My husband, supposedly a Catholic, married me at a nuptial Mass, but after four years he decided it was 'time for a change.' He finally got a divorce from me and is 'very happily married' to 'the sweetest girl in the world' while I suffer all the heartaches. I did not think I could live through it all, but have tried to pull myself together. It is so difficult for me to understand how his Catholic family openly accept him and his new partner, entertain for them, etc. Your article gave me some hope of his conversion, but above all, hope that other Catholics will be spared these tragedies.

J.H."

Certainly nothing but false hope could be held out to one who so flagrantly renounced his solemn marriage contract. God is infinitely merciful to repentant and reformed sinners, but He is terribly just in dealing with those who prefer their sins to His love.

The editors

Blackwood, N. J.

"I have long been an admirer of the eminently practical Catholicism of THE LIGUORIAN. Not only is it the perfect family magazine but it is also a rich mine of material for the priest engaged in preaching, instructing, and visiting the sick. In my own capacity as a spiritual director of minor seminarians I have been greatly aided in preparing daily meditations by the abundant supply of illustrations in your Catholic anecdotes, pointed paragraphs, and striking

quotations. Congratulations and best wishes for an ever increasing circulation.

Rev. G.St., S.D.S."

San Francisco, Calif.

"In a recent issue of THE LIGUORIAN I read a criticism to the effect that the magazine was 'for the masses.' Concerning tastes there is certainly no disputing. I am a priest. I am also an honor graduate of Princeton University. I was a professor at two Catholic institutions of higher learning. And I still find your magazine filled with fresh and provocative material.

Rev. G.A.W., CDR CHC USNR"

Sharpsbury, Ohio

"May I praise the two excellent articles on the censorship of books, which was really good, and on Martin Luther? Denifle struck pay dirt, probably more dirt than pay, when on the best historical evidence available, he exploded the Luther myth. As you know, the Europeans were disgusted with the shallowness and the glaring historical weaknesses and the patent propaganda of the Luther moving picture. It seems incredible that the picture, made by intelligent men, should accuse Catholics of believing that a plenary indulgence gave permission to commit sin. I doubt if anyone outside the very ignorant or the idiot class held such a doctrine. More power to you in your wonderful work on THE LIGUORIAN.

Rev. A.F.K., C.P.P.S."

Korea

"Above the 38 parallel and right near the demilitarized zone I make my home in the side of a steep hill with about 700 other men. Yet, at this God-forsaken place we still receive monthly that plain-spoken, reasonable, clever magazine, THE LIGUORIAN. You would be surprised at the stimulating conversations and discussions that have been brought forth by the magazine, particularly among the officers. The men are kind of 'huntn' for decent literature,

The Liguorian

and your LIGUORIAN hits the spot. I had a grand time with the non-Catholic boys over your article on 'Why you should be a Catholic.' If the article did not convert them, at least it made them think. Thank you for your good work.

Rev. W.J.F., Chaplain"

Natale, Ceylon

"Please publish the following in the column of Readers Retort in THE LIGUORIAN. It is nearly three months since I came across this wonderful magazine. I have read and seen many magazines from America, Ireland, India, England, and many other countries of the world. But I have never come across so interesting and instructive a magazine as this. It serves both Catholics and non-Catholics. The first question that all ask on coming to our library or reading room is whether or not any new LIGUORIANS have arrived. I was not surprised to discover that the Protestants also were asking for THE LIGUORIAN. Not only many laymen here in Ceylon, but also many priests have told me that they know of no better magazine on the market. I would call THE LIGUORIAN 'the bitter medicine with the sugar taste for the healing of the many moral evils of our day.'

Rev. B.J.F."

Tucson, Ariz.

"I had never seen THE LIGUORIAN until I received a gift subscription from a very dear friend. I now feel that it is my most important magazine. I have always felt that I had a 'better than average' Catholic background, but I have often found myself groping for simple and clear answers to questions asked by non-Catholics and even by so-called practicing Catholic acquaintances. THE LIGUORIAN has been a great resource for giving me the proper answers to their questions. So many people have asked me, of late years, why I am a Catholic, why I believe this or do that, that I have felt frightened at times over the responsibility of an-

swering. I have much to thank THE LIGUORIAN for, in that it has supplied me with easy to read explanations of many of these questions. The friend who introduced me to THE LIGUORIAN will always be more than a friend in my eyes. Her gift has become a treasure-house.

Mrs. M.E.W."

It will always remain true that the most important instruments of knowledge and faith to others are ordinary Catholics utilizing their social contacts and answering questions that are put to them. THE LIGUORIAN has for one of its chief purposes the helping of such Catholics in this work.

The editors

Chicago, Ill.

"As a teen-ager I would like to compliment E. F. Miller on his exceptionally fine article, 'Essay on Love,' in the February LIGUORIAN. Its strong satire brings out his point so much more clearly. I know I speak for and from the viewpoint of all teen-age readers when I say that the February issue was one of the finest issues of THE LIGUORIAN.

C.N."

We are happy to know that satire is not always resented, and especially to find teen-agers enjoying THE LIGUORIAN.

The editors

Mexico, Mo.

"You seem to have stepped on somebody's toes by writing that article about parochial schools. When I was a boy, no Catholic school was available to me, but I wish numerous times I could have attended one. I didn't receive much religious education till I was a grown man. I think that THE LIGUORIAN is very educational and the best magazine I have ever read. That is why I used it for Christmas presents this past year.

E. D. W."

St. Restitutus and the Pharisees

Portrait of Christ

Raymond J. Miller

WHEN commentators on the Holy Gospel come to the story of the man born blind, as related in St. John's ninth chapter, especially the account of his questioning by the Pharisees, most of them have few comments to make. St. John's brief story is so well told that they seem to fear that they would spoil it by trying to add anything of their own. One of them says as much:

Much comment would only serve to blunt the fine edge of this graphic, animated, and fascinating page. It is the finest description of varying attitudes and reactions in the Gospels.

So it is with some trepidation that we undertake to talk about this little masterpiece of Gospel writing. But on the other hand, the hero of the story surely seems to deserve more than a mere admiring silence. He was Christ's champion, and he did his task extraordinarily well. Besides, as Christ's champion, he was and is so human; so humorous and engaging and yet so honestly determined a character that we cannot help wanting to know him better. We want to single out and applaud, if we can do no better, the points he makes so devastatingly, but with such effortless and almost quizzical ease, against the high and mighty bludgeoning Pharisees.

First of all, who was he? Do we know his name? Is there any way of

surmising, reading between the lines in the story, what was his manner and way of talking as he put the Pharisees to shame?

As to his name, Catholic tradition comes to our aid. It tells us that his name was, or later became, *St. Restitutus*, first Bishop of a city in southern France, St. Paul-Trois-Chateaux, on the Rhone River. Indeed, there is still another city in France, Aix in Provence, which claims that he was its Bishop also. Perhaps he was Bishop of both places: first at St. Paul-Trois-Chateaux, then at Aix; or vice versa. At any rate, we are grateful to tradition that gives us his name, and a very fitting name it is too; for "*Restitutus*" means *restored*.

Then as to his personal peculiarities or way of acting, while the Gospel tells us nothing, how would it be to suppose that this Jewish beggar from the slums of Jerusalem had the characteristics so familiar in the ordinary people of his class and race? At least let us make the attempt and see the result; that is, let us picture him as keen-minded, ready witted; with ingratiating manner, voluble speech, expressive, outspread gestures; and underneath all the flow of words and gestures, knowing exactly what he wants and completely determined not to be put off or fooled as to the main point at issue.

Such, we shall suppose, was St. Restitutus in his encounters with the

The Liguorian

Pharisees after he had been cured of blindness by Our Lord.

The Pharisees held three distinct sessions, or questionings, on the matter. They examined St. Restitutus in the first and the third, and his parents in the second.

The purpose behind all the questionings was of course to discredit Jesus. To achieve that purpose their technique was: prove there was no miracle in the first place, but only a lying yarn invented by St. Restitutus or his parents. Failing that, prove it was a sinful miracle, having been worked on the sabbath. Make the man or his parents admit they were lying; force them, bully them, terrify them into lying that they had lied about the blindness or the cure; force them into lying that they thought Jesus an evildoer. If they will not be terrified, excommunicate them. Out they go if they call Jesus the Messias.

And here is St. John's account of the first questioning:

They bring him that had been blind to the Pharisees. (Now it was the sabbath when Jesus made the clay and opened his eyes.)

Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes; and I washed; and I see.

Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division amongst them.

They say therefore to the blind man again: What do you say about the man who opened your eyes?

He said: I say he is a prophet.

The Pharisees asked him "again" how he had been cured, says St. John.

It was the first time they asked it, but not the first time for the blind man. He was beginning to get tired of all these questionings about an obvious fact, but he answered them fairly enough. And in his answer we can readily picture him acting in keeping with the character we have surmised to be his. Picture the scene.

He realized clearly the hostility of his questioners. He could feel the threat of excommunication underlying the simple question they put to him. But he gave his answer as though it was a matter of simple fact (which he knew it was); and as though they had asked out of honest friendly interest (which he knew they had not).

In his easiest and most ingratiating manner St. Restitutus said:

He put clay upon my eyes;

at the same time raising his shoulders to his ears. Then:

I washed;

spreading his hands out, palms up. And then in a singsong rising tone:

And I see!

Does not the picture fit in well with the words, as something native and natural to such a man, and familiar to us all in our encounters with the type? But this was a case of the type at its very best. St. Restitutus with his first answer had stopped the Pharisees. For they were not fools themselves, and they sensed that there was more here than met the eye. Under his ingratiating and (to them) vulgar manner, the beggar had given them an answer apparently simple, but in which they recognized a deep and unswervable determination not to be made a fool of by

The Liguorian

any man or any group, however lofty and portentous. They must go slow with this fellow, or he would spoil it all.

And more than that: there were at least a few honest souls amongst the group of Pharisees who were inclined to believe the beggar then and there.

There was a division amongst them.

But who, we may pause to ask, were the members of the minority? What Pharisees were there honest enough and courageous enough to be favorable to Jesus Christ and St. Restitutus?

Easily enough we think of two "leaders of the people" who are credited in the Gospel story with being favorable to our Divine Lord: Nicodemus and Joseph of Arimethea. Nicodemus was the man who had come to Him secretly by night saying:

Master, we know You are a teacher come from God.

For no man can do the wonders You do, unless God is with him.

And later on, when the Pharisees were plotting Jesus's arrest, Nicodemus had had the courage to rise up in the assembly and say:

Does our Law condemn any man unless it first hears him, and knows what he is doing?

As for Joseph of Arimethea, when after Our Lord's death he came to take Him down from the cross, St. Luke says that he

was a counsellor, a good and just man, who had not consented to their plottings and doings.

So we may say that there were at

least these two honest men in the assembly of the Pharisees as they questioned St. Restitutus: a minority of at least two!

At length, however, the learned judges ceased arguing amongst themselves. All this time St. Restitutus had been left standing before them, listening to them wrangle, taking in with his new found eyesight one of his first unpleasant scenes, and gathering new details of the villainy of his accusers.

And now they turned back to him. The chief of the opposition asked him another dangerous question:

What do you say about the Man Who opened your eyes?

"What do *you* say?" Watch your step, be careful, beggar! You have heard your betters divided on the matter, and you know how the most of us stand against this Man! And you know too what will happen to the upstart who dares to take His part. What do *you* say?

St. Restitutus did not hesitate in his reply. It was given again with his seeming simplicity, as though it was the most obvious thing in the world; and accompanying the words there was the familiar disarming gesture of the raised shoulders and the outspread palms:

I say He is a prophet!

"A prophet"; in our modern language we would say: "A Saint!"

I say He is a Saint!

Some commentators on the Holy Gospel have wondered why he did not reply: "I say He is the Messiah." They almost seem to fear that there was some kind of fault of lack of courage in the answer he gave.

The fact is, however, that this happens to be the perfect answer under the circumstances.

It might be, of course, that St. Restitutus had not yet come to think of Jesus as the Messiah. A little later, when Our Lord, after all the questionings, was to seek him out and ask him:

Do you believe in the Son of God?

he would reply at once:

Who is He, Lord, that I may believe in Him?

But on the other hand, St. John in his Gospel speaks repeatedly of the rumors and beliefs circulating in Jerusalem at that time to the effect that Jesus was the Messiah. It is very likely, then, that St. Restitutus had at least heard of these rumors.

Why then did he not admit at once, when asked by the Pharisees, that Jesus was the Messiah?

In the first place, because he was only sticking to the facts of the present case. This, indeed, is one of the admirable things about this remarkable man. He will not let the Pharisees beguile him or browbeat him into denying that Jesus is a good man; but neither will he go beyond the evidence as he knows it himself. It is the "wisdom of the serpent" together with the "simplicity of the dove," that paradoxical combination of virtues recommended by our Divine Lord to all His followers, and here practiced by His chosen champion to an eminent degree.

Besides, even to say, under those circumstances, that Our Lord was a "Saint" was enough. Jesus had declared to the Pharisees only a short time before:

I am the Light of the World.

They had mockingly asked Him for proof. Now He gives the proof: the Light of the World had given sight to the blind. If His champion only would cling to his story, would only state the facts, that Jesus had really given him his sight, and must therefore be a good man, a prophet, a Saint, then the whole thing would fit together. With the simplicity of the dove St. Restitutus would have called Him a Saint; with the wisdom of the serpent he would have proved in effect that He was the Messiah.

St. Restitutus in his first questioning proved a true champion of Christ; and the first questioning ended in defeat for the Pharisees. He had refused to be intimidated by their hidden threats; and it was evident that he would not be frightened by open intimidation either.

And then asked point blank to take a stand as to "the man called Jesus," though he knew that only a minority of his blustering questioners were for Him, he took his stand unhesitatingly with the minority. He knew, and they knew he knew, how the majority hated Jesus; he knew they were determined to make him join in their hatred, or else take the consequences, which meant: himself become the object of that same hatred.

But he did not care. The Pharisees saw it to their disappointment and rage, and we see it with elation and admiration. St. Restitutus, for all his affable, ingratiating manner and expressive, Oriental gestures, did not care whether he was with the minority or the majority, or stood absolutely alone:

I say He is a Saint!

Nobody objects to a person telling all he knows provided he stops there.

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher D. McEnniry

St. Pius X:

When Pius XII canonized St. Pius X, he said it was probably the first time in history that a Pope had been canonized by another Pope who had once worked with him in the Papal offices. He said further: "This wonderful evening the endearing name of Pius X, pronounced in most diverse accents, spans the whole earth."

Pius X was solemnly declared a Saint, not because he had been Pope, but because he had been a holy man. His only aim in life, whether as Catholic boy or as Vicar of Christ had always been: "To restore all things in Christ." This could be done only through the Church which Christ had founded. And this could be better accomplished if the Church could operate with order and efficiency. Hence he set himself at once to the gigantic task of recodifying the Church's laws.

"Would," said the present Pope, "that this spirit of justice and law, which Pius X gave witness to, and exemplified for the modern world, could penetrate the conference halls of nations, where the most serious problems affecting the whole human family are discussed, particularly the method of banishing forever the fear of terrifying cataclysms (hydrogen bombs?), and of guaranteeing for all peoples a lasting, happy era of tranquillity and peace.

"Even from his childhood years Divine Providence was preparing the Saint, in his humble family, built upon authority, good habits, and the exact practice of the faith."

Furthermore Pius X went at once

to grips with a sinister movement, called modernist philosophy, which threatened to destroy the foundations of all truth. This movement spread among the learned of all religions and no religion. Pius X recognized it and condemned it in time to prevent its infiltration among Catholic teachers. Even though he knew well he would be misunderstood, misrepresented and maligned, he condemned it.

"Before applying it to others, he put into practice in his own life his program of unifying all things in Christ. First as a humble parish priest, then as Bishop, and finally as Supreme Pontiff, he was intimately convinced that the sanctity to which God called him was priestly sanctity. For what sanctity is more pleasing to God in a priest of the new law . . . a priest above all in the Eucharistic ministry . . .

"Only in the Church, Pius X seems to repeat, and for her, in the Blessed Eucharist, which is 'life hidden with Christ in God,' is to be found the secret and source of renewed social life. Hence follows the grave responsibility of the minister of the altar, whose duty it is to disclose to souls the saving treasures of the Eucharist. Many indeed are the activities which a priest can exercise for the salvation of the modern world. One of them, and undoubtedly the most efficacious, and the most lasting in its effects, is to act as dispenser of the Holy Eucharist, after first nourishing himself abundantly with it.

"His works would cease to be priestly if, even through zeal for souls, he

were to put his Eucharistic vocation in a secondary place. Let priests conform their souls to the inspired wisdom of Pius X, and let them confidently exercise their whole apostolate under the sight of the Blessed Eucharist.

"Similarly let religious men and women, those who live under the same roof as Jesus Christ and are daily nourished with His Body, take as a safe norm in the pursuit of the sanctity proper to their state, what Pius X once declared — that the bonds which, through their vows and community life, link them with God, are not to be subordinated to any other activity, however legitimate, for the good of their neighbor."

"In the Blessed Eucharist the soul should strike roots for nourishing the interior life, which is not only a fundamental treasure of all souls consecrated to the Lord, but also a necessity for every Christian whom God calls to be saved.

"Without interior life, any activity, however praiseworthy, is debased and becomes purely mechanical action without any vitalizing effect . . . as an apostle of the interior life Pius X becomes, in the age of the machine, of technology, and organization, the saint and guide of men of our time.

"O Blessed Pius, obtain for the Church safety and steadfastness amid the difficulties and persecutions of our times. Sustain this poor human race, whose sufferings at the end stilled the beating of your great heart; bring to pass that this troubled world may witness the triumph of peace — that blessed peace which should mean harmony among nations, brotherly accord and sincere collaboration among the different classes of society, love and charity among individual men, so that those ardent desires that consumed your apostolic life may become, by

your intercession, a blessed reality, to the glory of Our Lord Jesus Christ, who, with the Father and the Holy Spirit, lives and reigns forever and ever. Amen.

On Atom Bombs:

In his Easter message the Pope referred to the atom bomb. The world press quoted a few lines from this message, and several, even contradictory, meanings were given to them.

L'Osservatore Romano emphatically declares that if the context had been given, one, and only one, meaning would have been clear to everybody. The Pope said: "On Our part, while We shall never tire of urging that, through international understandings — saving always the principle of legitimate defense — atomic, biological and chemical warfare be effectively proscribed and excluded, in the meantime we ask four questions: How long will men continue to reject the clear light of the Resurrection and lose themselves instead in the quest for safety from new and horrible engines of destruction? How long will they oppose their designs of hatred and death to the precepts of love and the promises of life given by the Saviour? When at last will the rulers of the nations realize that peace will never come through exorbitant expenditure on armaments which stir up exasperation and mutual terror, but that peace will come through the Christian law of universal love, and especially in justice to all, willingly yielded not extorted, and in mutual trust, not pretended but genuine? When at last will come the day when the wise ones of the world will turn the astounding discoveries of science exclusively to peaceful ends: to supply power at trifling cost, to correct the unequal distribution of material, necessary for labor and industry,

The Liguorian

as well as to provide rich resources for medicine, agriculture and improved standards of living?"

Munich and Pius XII:

Thirty years ago the Papal Nunzio to Bavaria labored day and night with untiring patience, kindness and understanding until he had worked out with the Government of Bavaria an acceptable "Concordat" between Bavaria and the Holy See which was signed March 29, 1924. That Papal Nunzio was Monsignor Eugene Pacelli.

He is now Pope Pius XII. Despite extraordinary upheavels, difficulties, opposition and catastrophes, that Concordat is still in force and provides for harmonious relations between Munich and the Vatican. What a tribute to the wisdom and foresight of this great man. And what a consolation to his fatherly heart.

First Program:

The new European television chain was fittingly inaugurated by a showing of the Pope addressing the various nations of the chain, each in its own language.

Unique Pilgrimage:

Once again this year a unique pilgrimage will leave Genoa for Lourdes. It will consist exclusively of sick priests nursed by hospital Brothers. They will travel in special trains. All their needs will be supplied. Special low rates will ease the burden of joining the group. At Lourdes they will make a retreat directed by an able retreat-master.

Dangerous Literature

L'Osservatore Romano, semi-official organ of the Vatican, writes: We see today an ever increasing distribu-

tion of sex literature. Many writers pretend that they seek only to teach the "facts of life" to the young in order to put them on their guard, to habituate them to self-control and to prepare them for future marriage. And so they pour out a flood of books, pamphlets, publications of all kinds which treat of the most intimate matters of sex with the crudest reality.

The Church, ever a watchful mother, has never failed to warn her children of the seriousness and the danger of all this. Pope Pius XI said experiences teaches that, for the greater part, immorality in youth derives, not from ignorance, but from weakness. What they need is, not to be told all the details about sex, but to be trained to make use of the divine helps God offers them to control sex. The Pope by no means overlooked the fact that they often need individual instruction to set or to keep them on the right path, but he insists this instruction should be given only by those who have the office of educating these young people and the grace from God properly to fulfill this office.

And our present Pope, Pius XII, says it is a shame that publications purporting to be Catholic invade this sacred and intimate domain which was respected even by the ancient pagans, and that these publications present, under the plea of doing good, the very same vivid representations as those presented by current lewd literature for the purpose of corrupting souls. He then proceeds to condemn even writings for the married which are too brutally detailed and which leave the impression that the most complete sexual gratification possible is the purpose of the holy sacrament of matrimony.

If he could take it with him, it would catch fire anyway, in some cases.

Selected



THOUGHTS for the SHUT-IN

Leonard F. Hyland

Summer Kindness

For those who are confined to their beds, summer may be a season of particular difficulty and stress.

We do not refer, of course, to physical pain, which will vary in each individual case, and in general depends on no particular season for its presence.

We have in mind rather the psychological difficulty resulting from the fact that in summer people who are up and about are busy about their vacation plans; outings and picnics are being planned, enjoyed, and then in retrospect talked over, perhaps at the very bedside of the shut-in.

All of this can serve as a source of envy and feelings of frustration. The invalid, comparing his lot with that of these others, must inevitably experience in a special way the sting of illness and incapacitation.

There is and can be only one proper course of action for the shut-in in such circumstances, and that is to resolve heroically, if need be, on the exercise of patience and charity.

Of patience first of all, because when the cross grows heavier, then it is of more worth. Let the shut-in bear in mind that God knows of his special difficulty, and He permits it, as He permits the sickness itself and all accompanying suffering, physical and mental, only because they are a necessary part, in His providence, of the penance mankind must perform for its collective sin. If summer is a time of greater suffering, perhaps it is because in summer there is a greater need of penance.

And charity also must be newly resolved.

There are some shut-ins who, lacking in charity, allow themselves to be ruled by self-pity, and not only suffer themselves, but cast a pall over the summer holidays for their families as well.

Others, exercising genuine charity, are able to manifest a sympathetic understanding which even enhances the simple joys and pleasures of others. In such a home, with such a cheerful, understanding invalid, there is a special kind of peace found nowhere else. Both the sick and the well in such an atmosphere enjoy the fruits of charity.

Let summer kindness be the aim of all.



Sideglances

Perhaps no subject is receiving more attention from serious speakers and writers today than that of communism. Ten thousand graduation addresses have referred to it this year, warning young people against its insidious methods and destructive objectives; as many daily and weekly newspapers will continue regularly to hold forth on the menace that it presents. Yet, though we have read and heard thousands and thousands of words on the subject within the past year, we have rarely heard any reference made to the one pronouncement that may be called the masterpiece on this subject. It is the encyclical of Pope Pius XI on atheistic communism. This encyclical was written and addressed to the world in 1936. It sets forth two things: 1) a clear analysis of the intrinsic evil of communism as this can be known from its false principles and its terrible effects on nations and groups that are sucked into it; 2) a practical positive program for rendering its appeal to individuals null, and for building up the free world into a bastion against it. All good and honest men in the free nations of the world, even many of the "liberals" who once dallied with the ideas of communism, seem today to be convinced of what Pope Pius XI set forth in the first part of his encyclical: that "communism is a system full of errors and sophisms; that it is in opposition both to reason and to divine revelation; that it subverts the social order, because it means the destruction of its foundations, because it ignores the true origin and purpose of the state, because it denies the rights, dignity and liberty of human personality."

However, men of the free world have been concentrating so much on anti-com-

munist activities that they have almost completely ignored the second part of the Pope's treatise on this subject, in which he sets forth a positive program, without which, he contends, mere opposition to communism will never succeed in stemming its advance. It might be possible to ferret out every communist agent or spy who has wormed his way into government service, or into teaching jobs in schools and colleges or into the social organizations of good citizens, and yet to find that communism was still making headway against democracy. That would happen if no attention were given to putting into practice those Christian principles of individual and social life set forth by Pope Pius XI. The logic of the matter is simple. There is one right way for men to live, and there are a hundred wrong ways. Only the right way can save them from trying out the wrong ways one after the other. And so long as the right way is not chosen, the wrong way of communism will certainly have its day.

Pope Pius XI sums up his positive program for defeating communism under seven heads. The first two are strictly spiritual measures, imposed upon the consciences and actions of those especially who already belong to the fold of Christ. Remote though they may seem from the actual problem of offsetting communism, they are in truth vital, and should give pause to any Catholic who has been making speeches against communism without putting them into practice in his life. The first remedy for communism, says the Pope, is a sincere renewal, on the part of all who belong to the fold of Christ, of private and public living according to the principles of the Gospel. The Pope puts the same thing neg-

The Liguorian

atively by saying that "there are too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward convictions, and still less of conforming their external actions to their inward convictions." Thus, any Catholic who spends much of his time in mortal sin, who stays away from Mass on Sunday, who rarely receives Holy Communion, should make some radical changes in himself before he bursts forth as a battler against communism. The second spiritual measure laid down as necessary by the Pope is that of detachment from worldly goods, on the part both of the rich and the poor. Every Catholic can learn from this that, if his chief reason for preaching against communism is his fear of losing his material riches, or even the opportunity of gaining material riches, he had better retire into himself and first learn detachment from material things, before representing himself as a Christian enemy of communism.

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The next two measures in the positive program of Pope Pius XI against communism are the indispensable social virtues of charity and justice. Of charity, he says this: "When on the one hand we see thousands of the needy, victims of real misery for reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, we cannot fail to remark with sorrow not only that justice is poorly observed but that the precept of charity is poorly observed, is not a vital thing in daily life." In other words, the Pope says, in effect, if you want to defeat communism, start sharing your abundance with those in want, and encourage others to do the same. About justice, Pope Pius XI says this: "We turn in a special way to you, Christian employ-

ers and industrialists, whose problem is often so difficult because you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the workingman in the religion of Jesus Christ . . . Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights? . . . Social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment." These words are a challenge to many a vociferous enemy of communism among employers and statesmen. They say to him: "What are you doing about just wages, security, protection against unemployment, disease and old age for employees? What you do in these fields is equally as important, for the defeat of communism, as your speeches and writings."

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The next two measures of Pope Pius XI for delivering the world from communism are: 1) a wider study of all social problems in the light of the teachings of the Church, and 2) full recognition and distrust of communist tactics to win individuals to their support. Pope Pius XI (and all recent Popes for that matter) have constantly urged all Christians to study more and more about the conditions of the society in which they live. It is only by study, not only of their own environment and their own local social and eco-

The Liguorian

conomic problems but also of conditions prevailing in backward areas of their own country and in other backward countries, that they can come to know how necessary it is to promote by every means in their power the Christian and papal programs for a just reconstruction of society. Unless this be their goal and their ambition and the object of their striving, they will leave underprivileged areas of the world wide open to the conquest of communism. At the same time the Pope warns that all true Christians must recognize the deceitfulness of the communists, and in no way collaborate with them even though they represent themselves as being concerned only with promoting peace, justice and prosperity. He reminds the world that such pretensions of the communists will inevitably turn out to have been hypocrisy.

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The last measure recommended by Pope Pius XI to overcome communism is the spiritual means of penance and prayer. The

battle is essentially a spiritual one, and without the use of spiritual means, victory for the side of Christ and freedom will never be won. Therefore, individuals, families, parishes, diocesan organizations should all make it a part of their daily activities to offer up prayers and penances that the evil force of communism may be overthrown throughout the world. . . . It will be noted from this brief outline that only one of the seven measures outlined by Pope Pius XI for effectively combating communism is a negative one, i.e., one that insists on opposition to and non-collaboration with communists wherever they are found. The rest of them are positive means, and it may be very well for many of us who deplore the advance of international communism, and its infiltration into our own nation, to examine ourselves carefully as to whether we have been merely shouters against the evil and not doers of the necessary good.

Manacled Men

Polish students are not allowed to choose their own professions when they graduate. Instead, they are directed by the communist government to whatever field the regime feels is in need of man power. A letter reaching the *Free Europe Committee* indicates the sad consequences of this direction of labor by law.

"Last Sunday we attended the service in our church and my son was with us. It would have been better if he had not gone. Since the government's refusal to sanction his application for the priesthood, he has changed completely. I often do not know whether he is my son or a stranger. Father fears for his sanity. His application was rejected with the declaration that a healthy young man need not become a priest. There were better jobs for him, they said, and he should think of another profession. You see, you cannot decide your own future here. . . ."

Scenario

A successful film producer was speaking to a well-known writer:

"I heard a whale of a story at a party last night. Seems this guy wuz rich—spent it till he couldn't get no kick no more; then he gives it to the poor, see? And he gets so pure the birds come and eat out of his hand. We oughta make a film. I didn't get all the dope but y'can easy run it down. He wuz some guy named Francis Azusa."

—*The Tidings*



Catholic Anecdotes

Source of Brotherly Love

Christopher means Christ-bearer. Most Jesuit missionaries who were Christ-bearers in China are now in exile, but once in a while they hear heart warming stories of other Christophers inside poor, war-torn China. Here is a true one from *Jesuit Missions*.

A recently baptized Chinese peasant came to market, and while in town, went to Holy Communion. The priest knew that the man lived in an area where some nuns were catechising, miles from Mass and the Blessed Sacrament. So he had been delegated to bring the sisters consecrated hosts for Holy Communion. Greatly honored, the neophyte folded the hosts in their pyx over his heart and set out for his village. That same night, the priest learned that the sisters had left for another center. Naturally, he was worried, fearing that the neophyte would not know what to do with his precious burden. But it seems that the Lord Himself told the man what to do.

For years, this Chinese had been having trouble with a Christian neighbor; they had quarreled over land and business with never a kind word between them. Yet, when he reached his village and found the nuns absent, he reflected that the one decent place where the Blessed Sacrament could be kept was in the house of his enemy. So he knocked on the door he had so long avoided. To the astonished face that peered out at him, he explained that he did not come alone.

Quickly the two men prepared a little shrine for a tabernacle, that could be used till the sisters returned. And

there, the two men knelt before Him in the Sacrament of His love, and asked each other's pardon for past offenses.

Safe Secrets

The Church, in imposing the duty of confession, gives a guarantee of its inviolability. Those of our separated brethren who doubt this will have a full-time job trying to find an exception, states the *Holy Name Journal* in recounting the following:

There is an ex-priest who for many years has been a prominent figure in an atheistic society and has written several books against Catholicism. One evening he was lecturing to a large audience and, as customary, asked for questions. A man at the meeting stood up.

"Mr." he said, "you were a Roman Catholic priest for many years and must have heard a number of confessions. As you no longer hold yourself under the seal, can you tell us some of the sins confessed to you?"

There was a long pause before the lecturer answered. Then he said:

"It is an extraordinary thing that though I have a vivid memory of most of the people I met and the things that happened while I was in the Church, I cannot recollect a single thing to do with the confessional. I cannot for the life of me remember who came or what was confessed. But even if I could, I would not repeat it. The penitents who came to me, came as they believed to a priest of God. They trusted me as such. I see no reason, even now, to abuse that trust."

Pointed Paragraphs



"Ignorant" Catholics

In the series of questions and answers published in *Look* magazine under the title, "What Disturbs Protestants about Catholics," there is one that strikes on an old familiar chord. The question is put, "Do Protestants question whether Roman Catholicism makes for democracy?"

The answer from the Protestant professor of the University of Chicago divinity school, Dr. J. H. Nichols, is yes. And the reason? You might have guessed it, because every modern distruster of Catholicism, headed by Paul Blanshard, has given the same reason. It is put thus in Dr. Nichols's article: "The vast body of Catholic laymen never confront the full range of Roman Catholic teaching or political strategy. . . . They do not fully understand either the theology or the politics of their bishops and the beaurocracy in Italy."

There you are, you poor, duped, misguided, left-in-darkness Catholic lay people. The implication is that if you ever could look right inside the mind of a bishop, or could attend some of those secret meetings where "political strategy" is mapped out, you would get out of the Catholic ranks immediately.

Now this is nonsense. The "full range of Roman Catholic teaching" is to be found in a dime catechism, and any Catholic who has never confronted

it just has not learned his catechism. There are innumerable books and magazines that develop the simple statements of the catechism under the eye of the bishops. There is nothing in the whole theology of the Catholic religion that is concealed from the mind of anyone, Catholic or non-Catholic, who is interested enough to want to know what it teaches.

THE LIGUORIAN is a magazine of moral and spiritual instruction for the average Catholic or non-Catholic. We, its editors, challenge anybody, including Dr. J. H. Nichols, to ask any question about any remote or refined Catholic teaching, that we shall be afraid to answer from approved Catholic sources *for all the world to see*. There is no such thing in the Catholic Church as a theology for bishops and priests, and a different limited one for Catholic lay people.

As to the remark about "political strategy" and "the beaurocracy in Italy," this is either an ignorant or a dishonest attempt to foment distrust of the Catholic Church. Catholic bishops speak out on political matters only when moral or spiritual principles are at stake, and they do so in the open air for all to hear. So does the Pope. There are no secret strategies that are kept from the people. Again, we challenge anyone to ask us about any such "strategy" without receiving a full and open answer that we do not fear to let anyone read.

Psychiatry Grows Up

An article in a popular magazine recently revealed the fact that, in the very birthplace of modern psychiatry, the latest and most popular trend is toward full recognition of the spiritual nature, the spiritual goal, and the spiritual needs of all human beings.

This recognition marks a third stage

in the development of modern psychiatry and its handmaiden, psycho-analysis. Sigmund Freud was the father of both, but he postulated the principle that all men's urges, repressions, mental troubles and neuroses center around sex. He tried to find a sexual meaning in the dreams, confusions and conflicts of all his patients. He taught his principles in Vienna.

Then, also in Vienna, Dr. Alfred Adler taught that sex was not the only source of frustration and conflict in human beings. He taught that ambition might have as much to do with a person's mental aberrations as sex. He was followed by a vast number of disciples who still further broadened the field of causes of mental conflict in human beings.

Now, once more in Vienna, Dr. Viktor Frankl is teaching boldly that men and women cannot find peace and happiness, nor can many of them escape frustration and neurosis, without recognizing their need for God and finding a meaning in life outside of and above themselves.

The writer of the article about this new teacher states that Dr. Frankl's ideas are based on these four principles:

1. Men and women have a universal aspiration toward serving goodness which is as strong as the instincts of sex and hunger.

2. Every man and woman needs a belief in a personal God in order to find happiness. In some cases failure to admit this need leads to the eventual formation of neurosis.

3. Too many psychiatrists ignore the need for a higher meaning in life.

4. For many people, psychiatry has put religion into disrepute, helping to increase the God-shyness of our age, even though it may not have done so consciously.

Catholic scholars have never denied that Freud contributed something to the understanding of the human mind and of its abnormal states. But they have always made the reservation that Freud never learned to look upon a human being as a whole — spiritual and material, intellectual and sensual. By concentrating on the material and the sensual, and teaching others to do so, he was responsible for a vast amount of ill-treatment of persons with mental diseases.

Alfred Adler took a broader and truer viewpoint than Freud, but still did not quite reach the concept of man as a truly spiritual being. But now, if Dr. Viktor Frankl's teaching permeates throughout the world of psychiatry and especially of the practitioners of psycho-analysis, it can be expected that great good to suffering humanity will emerge. And, as Catholics have insisted all along, many people will be helped to realize that it is not really a psychoanalyst that they need, but only someone who can teach them how their need for God can be consciously and actually satisfied.

The Assumption

August 15th is the feast of the Assumption of the Blessed Virgin Mary into heaven. For our non-Catholic readers this means that the Mother of God really and truly died; but after her death she was restored to life in her body, and carried off to heaven in body and in soul.

The doctrine is not something new. It was held by the earliest Christians, as the ample literature of the first ages of the Church thoroughly prove. The ancient art of the Church also proclaimed the Assumption — pictures, statues, etc.

Nor is it contrary to the teaching of the Bible, or false because it is not

The Liguorian

mentioned in the Bible in so many words. It is implied in the Bible in more than one place.

What do the words *full of grace*, in the angel's salutation to Mary, "Hail Mary, full of grace," mean? According to the private interpretation of the Bible, they can mean a hundred different and contradictory things. According to the Church (set up by Christ to interpret the Bible — "Going therefore, teach all nations whatsoever I have commanded you") they mean that Mary received all the graces that a human being is capable of receiving. One such grace surely is freedom from bodily corruption after death. No one will deny that such a unique privilege is a grace. Therefore, one who is *full of grace* must be incorruptible, or the words are without meaning.

For Catholics the Assumption is a consoling doctrine. It is a forecasting of their own eventual triumph when they too shall again be given back their bodies at the end of the world. They have a reason for believing in the possibility of that event by the fact that already it has happened to one of their own, a creature like themselves. Perhaps that is an added reason for God's allowing Mary to be assumed into heaven both in body and in soul.

There will be and there should be great rejoicing on August 15th over the whole world. The happiest celebration, however, will most probably take place in heaven itself, with Mary receiving the honors from her Son and from the saints and angels.

Catholic Progress

THE LIGUORIAN comments belatedly on the official report issued a few months ago on the progress made by the Catholic Church during 1953.

There are now 31,000,000 Catholics who claim the United States for their

country or at least the government of the United States as their government. Schools, hospitals, charitable homes and institutions have multiplied almost miraculously. There are over 160,000 American girls who have become nuns. There is a priest for every 600 American Catholics.

In view of the fact that no unusual campaigns have been carried on for converts; that no natural inducements have been held out to non-Catholics in order to swing them over to Catholicism; that no large sums of money have been spent primarily for the making of new Catholics, this growth is inexplicable except for the direct intervention and help of God. The Church has doubled in size in a matter of a short span of years.

This is all the more surprising because of the bitterness nurtured in the hearts of many non-Catholics against Catholics, and the means these non-Catholics use to stop the advance of the Church. The Martin Luther motion picture, the insidious books of the Paul Blanshards, the biased mouthings of the Bishop Oxmans, the advertisements in papers, particularly in the south, attacking the Catholic Church, these are but a few of the weapons in use for the destruction of the Church.

If Catholicism were an easy religion, its growth would be understandable. But it is not an easy religion. Marriage lasts until death; Mass must be attended on Sunday; meat must be abstained from on Friday; sex must not be misused by birth control, by fornication or adultery, even by passionate petting and kissing outside of marriage.

Any merely human institution that received the opprobrium received by the Catholic Church from the time of her origin would have long since disappeared. Nero, Diocletian, Julian the Apostate, the reformers of the 16th

century, Bismark, Hitler and Stalin have all used every means within their power to destroy her. They perished; she goes on, growing in wisdom and grace and age. The growth of the Church in the United States is nothing more than Christ's words fulfilled: "Behold I am with you all days."

In Praise of Virgins

Most Catholics will by this time, we hope, have read the latest encyclical by the present Holy Father on the subject of virginity. Perhaps more than in any of his previous writings (and they are many and varied and wise) there is evident in this encyclical his deep piety and his profound learning.

The letter indeed is a veritable arsenal of proofs from scripture and tradition that the state of virginity is eminently holy and pleasing in God's sight. From Old Testament times (when the glories of chastity were at least prefigured) down to the Christian dispensation, when Christ Himself, and then St. Paul, the great apostle, in unmistakable terms praised it and recommended it, the Pope marshalls all available data and brings it to bear with brilliance upon the subject.

He then proceeds to show how from earliest Christian times there were not wanting those who took up the holy challenge and dedicated themselves to the virginal service of Christ. Imposing is the list of eminent Christian writers, from St. Justin, writing in the second Century, to St. Thomas Aquinas 1100 years later, who praised and glorified the chaste life as being far superior to that of marriage.

Pope Pius makes it clear, of course, that his words are by no means meant to imply that the state of marriage is not in itself good, or that holiness cannot be attained in it. But he is concerned with refuting the error of some

Catholics who have contended that marriage being a sacrament, it thereby renders the use of marriage so holy as to be a fitter instrument than virginity for uniting souls to God. This doctrine the Holy Father denounces as "dangerous error."

"The doctrine of the excellence of virginity and of celibacy, and of their superiority over the married state, was revealed by our Divine Redeemer and by the apostle of the Gentiles; so too it was defined as a dogma of divine faith by the holy council of Trent, and explained in the same way by all the Holy Fathers and doctors of the Church."

Two admonitions in the letter are particularly applicable, it seems to us, to Catholics universally. According to one of them, Catholics should adjust their thinking in this matter if they have allowed their attitude to get out of line with essential Christian teaching. That there are some who have thus lost their perspective is revealed by the fact that otherwise good Catholics still regard it as unfortunate when popular, talented young men and women enter the priesthood or the religious life. "What a shame!" they will say, "what a pity that this young life should be wasted!" In thinking or speaking thus they are holding a view directly opposite to the expressed view of Christ.

The other admonition concerns the further duty of safeguarding the budding vocation to a life of virginity by sheltering it under suitable circumstances. Parents and others sometimes say: "Children are too young to know their minds in this matter until they have finished high school or college." God alone knows how many vocations are lost as a result of this ill-advised attitude, and for these lost vocations parents themselves perhaps will have to bear the responsibility some day.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

Introduction (Cont.)

If we have great reason to fear everlasting death because of our sins against God, we have, on the other hand, far greater reason to hope for everlasting life through the merits of Jesus Christ, which are infinitely more powerful for our salvation than our sins are for our damnation. We have sinned, and have deserved hell. But the Redeemer has come to take upon Himself all our offences, and to make satisfaction for them by His sufferings.

In the same unhappy moment in which we sinned, God had already written against us the sentence of eternal death. But what has our merciful Redeemer done? He cancelled by His blood the decree of our condemnation, and then fastened it to the cross, in order that, when we look at the sentence of our damnation for the sins we have committed, we may at the same time see the cross on which Jesus Christ died and blotted out this sentence by His blood, and so regain hope of pardon and everlasting life.

It is true that we shall have to render a rigorous account to the eternal Judge of all our sins. But who is to be our Judge? Let us comfort ourselves. The eternal Father has committed our judgment to our own Redeemer. Hence St. Thomas of Villanova says: "What do you fear, O sinner, if you detest sin? How will He condemn you, Who died in order not to condemn you? How will He cast you from Him, if you return to His feet — He Who came from heaven to seek you at the very time you were flying from Him?"

And if we fear on account of our frailty to fall under the assaults of our enemies, against whom we must continually wage war, behold what we have to do. Let us go out to battle with great courage, looking at Jesus crucified, Who from His cross offers us His assistance, the victory and crown. In the past we fell into sin because we ceased to look at the wounds and the pains endured by our Redeemer, and did not have recourse to Him for help. But if we now set before our eyes all He has suffered for love of us, and how He ever stands ready to assist us when we have recourse to Him, it is certain that we shall not be conquered by our enemies.

Oh, what two great mysteries of hope and love for us are the Passion of Jesus Christ and the sacrament of the altar! They are mysteries, which we could never have believed, had not faith assured us of them. That God should deign to become man, shed all His blood, and die upon a cross — that He should vouchsafe, in order to be wholly united with us, to give us this very body, once sacrificed upon a cross, for our food — how should not these two mysteries consume with love the hearts of all men! And what sinner is there, be he ever so abandoned, who can despair of pardon if he repent of the evil he has done, when he sees a God so full of love for men, and so inclined to do them good?

How can He, Who has done and suffered so much to save you, refuse to give you the graces necessary for

salvation? If you believe that the eternal Father has given you His Son, believe also that He will give you everything else, for this is infinitely less than His Son. Do not think that Jesus Christ is forgetful of you, for He has left you the greatest memorial and pledge of His love, Himself in the most holy sacrament of the altar.

As God, Jesus Christ has a claim upon all our love. But by the love which He has shown us, He wished to put us, so to speak, under the necessity of loving Him, at least in gratitude for all that He has done and suffered for us. He has greatly loved us, that we might love Him greatly. Who, indeed, at the sight of a crucified God dying for our love, can refuse to love Him? Those thorns, those nails, that cross, those wounds, and that blood, all call upon us, and irresistibly urge us, to love this God so enamoured of us. In order to requite the love of Jesus Christ, it would require another God to die for His love.

That we might be constantly mindful of His love for us, Jesus Christ desires ardently that we continually remember His passion. How it saddens Him to see that we are so unmindful of it! Should a person endure for one of his friends affronts, blows and imprisonment, how afflicted would he not be to learn that his friend never gave it a thought and did not even care to have it recounted? On the contrary, how gratified would he be to know that his friend constantly spoke of it with the warmest gratitude and often thanked him for it! So it is pleasing to Jesus Christ when we preserve in our minds a grateful and loving recollection of the sorrows and death which He endured for us.

For this purpose He instituted the sacrament of the Holy Eucharist on the day preceding His death, and gave us

the command that as often as we should be nourished with His most sacred flesh, we should be mindful of His death. "Do this for a commemoration of Me. . . . For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come." Hence we may gather how pleasing to Jesus Christ are they who think frequently of His passion, since it was for this very purpose that He left Himself in the holy sacrament upon our altars, that we might bear in continual and grateful remembrance all that He suffered for us, and by this means evermore increase our love for Him. St. Francis de Sales called Mount Calvary "the mountain of lovers," for it is impossible to remember that mount and not love Jesus Christ, Who died there for love of us.

In this grand mystery of man's redemption, consider how Jesus employed all His thoughts and zeal to discover every means of making Himself loved by us. Had He merely wished to die for our salvation, it would have been sufficient to have been slain by Herod with the other children. But no, he chose before dying to lead, for thirty-three years, a life of hardship and suffering. And during that time, with a view to win our love, he appeared in several different guises. First of all, it was as a poor child born in a stable, then as a little boy helping in the workshop, and finally as a criminal executed on a cross.

But before dying on the cross, we see Him in many different states, each one calculated to excite our compassion and to make Himself loved: in agony in the garden, bathed from head to foot in a sweat of blood; in the court of Pilate, torn with scourges; treated as a mock-king, with a reed in His hand, a ragged garment of purple on His shoulders, and a crown of thorns

The Liguorian

on His head; dragged publicly through the streets to death, with the cross upon His shoulders; on the hill of Calvary, suspended on the cross by three iron nails. Tell me, does He merit our love or not, this God Who has deigned to endure all these torments, and to use so many means in order to captivate our love?

To acquire a true love of Jesus Christ should, therefore, be our only care. The masters of the spiritual life describe the marks of true love. Love, they say, is *fearful*, and its fear is none other than that of displeasing God. It is *generous*, because, trusting in God, it is never daunted even at the greatest enterprises for His glory. It is *strong*, because it subdues all its evil appetites, even in the midst of the most violent temptations, and of the darkest desolations. It is *obedient*, because it immediately flies to execute the divine will. It is *pure*, for it loves God alone, and for the sole reason that He deserves to be loved. It is *ardent*, because it would inflame all mankind, and willingly see them consumed with divine love. It is *inebriating*, for it causes the soul to live as it were out of itself, as if it no longer saw, nor felt, nor had any more senses left for earthly things, bent wholly on loving God. It is *unitive*, by producing a strict union between the will of the creature and the will of the Creator. It is *longing*, for it fills the soul with desires of leaving this world, to fly and unite itself perfectly with

God in its true and happy country, where it may love Him with all its strength.

But no one teaches us so well the real characteristics and practice of charity as the great preacher of charity, St. Paul. In his first epistle to the Corinthians, he says, in the first place, that without charity man is nothing and that nothing profits him: "If I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Then St. Paul gives us the marks of true charity, and at the same time teaches us the practice of those virtues which are the daughters of charity. For he goes on to say: "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up, is not ambitious; seeketh not her own; is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Let us, therefore, in the present book, proceed to consider these holy practices, that we may thus see if the love which we owe to Jesus Christ truly reigns within us, that we may also understand in what virtues we should chiefly exercise ourselves, in order to persevere and advance in this holy love.

In Need of a Kick

A boy found a snail crossing a highway at a busy time of the day. He gave it advice and hints, with the point of his stick, but all in vain; so finally he kicked it gently with his foot into the safety of a ditch.

Doubtless the snail regarded this as a catastrophe of undeserved suffering. But the boy's knowledge and intelligence were far greater than the snail's. Thus we must not measure God's providence by our own minds.

Selected

BOOK LOVERS DEPARTMENT



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Joseph Anthony Breig, 1905 -

Catholic Journalist

I. Life:

Joseph Anthony, the son of George and Clara McKenzie Breig, was born in Vandergrift, Pennsylvania, on February 28, 1905. The first six years of his education were obtained in the public schools of Vandergrift, as there was no Catholic school there. The last two years of grammar school were spent with the Benedictines at St. Vincent's Abbey, Latrobe, Pennsylvania. After finishing high school in his home city, he entered Notre Dame University and graduated with the Bachelor of Arts degree in 1927. He then spent ten years with the *Vandergrift News* which changed from a weekly to a daily newspaper during this time. In 1930 Breig married Mary Agnes Hoffman and God has blessed their marriage with five children. From the *Vandergrift News* Breig went to the *Pittsburg Sun-Telegraph*, a Hearst paper, and remained with the paper for ten years. The many questions he was asked about Catholic doctrine and practices engendered in him a great desire to enter Catholic journalism. Since 1945 Joe Breig has been assistant managing editor of the *Catholic Universe Bulletin* of Cleveland. He and his family have been living in Cleveland since he became associated with the Catholic paper there.

II. Writings:

Joe Breig's interest in reading and writing came to him very early in life from the influence of his father and mother. This interest continued during high school and college at Notre Dame where he was editor of the student magazine, *The Scholastic*. Mr. Breig has been making a name for himself as the informal Catholic essayist who can turn his whimsical pen to light or serious subjects. Joe Breig and Lucille Hasley are perhaps the two best Catholic essayists in the United States. We of THE LIGUORIAN are happy to record that one of his first pamphlets was published by us. His contributions have appeared in most of the better Catholic magazines.

His essays have been collected into several books. *The Devil You Say* and *My Pants When I Die* are light and serious glimpses of family life.

III. The Book:

We select for special mention Mr. Breig's first book, *God in Our House*, which resulted from his column, *The Word*, published in the *America*. As a father of five active children Breig takes his readers into the gay and serious moments in the Breig family. Readers should really know and enjoy the excellent writings of Joseph Breig.

AUGUST BOOK REVIEWS

(If the books reviewed here, or any other Catholic books, cannot be obtained from your local book store, the Liguorian Pamphlet Office, Liguori, Missouri, will secure copies for you.)

SHROUD OF CHRIST

Self-Portrait of Christ. By Edward A. Wuenschel, C.S.S.R., S.T.D. 128 pp. Esopus, N.Y.; Holy Shroud Guild. \$1.00, paper cover.

Father Edward Wuenschel, a profound student of the Holy Shroud of Turin, has published the results of his studies in his latest work, *Self-Portrait of Christ*. This booklet contains a popular and yet scholarly presentation of the case in favor of the authenticity of the Shroud as the winding sheet in which Christ was buried. The strongest argument for the authenticity of the Shroud is found in the facts of photography. Careful pictures taken by expert photographers reveal that the figure on the linen cloth is a negative of a human body. In reality, there are two figures which the camera shows as the frontal and dorsal negatives of a human body.

It is interesting to note that the scientific case in favor of the Shroud was made by Delage, an agnostic member of the French Academy of Science and that the crusade against the authenticity of the Shroud was led by a Catholic priest. Readers will learn that the evidence of the Holy Shroud points to the facts that the nails were driven through the wrists and not the hands of Christ, and that only one nail was used to affix his feet to the cross. The author presents a very convincing case for the Holy Shroud, and readers will find this booklet informative and inspirational.

VALUABLE NEW SERIES

The Spirit of Catholicism. By Karl Adam. Translated by Justin McCann, O.S.B. Revised edition. 260 pp. \$.50.

Our Lady of Fatima. By William Thomas Walsh. 223 pp. \$.35.

Damien the Leper. By John Farrow. 234 pp. \$.35. (Image Books, published by

Doubleday and Co., New York City.)

It is with great enthusiasm that we welcome the first three volumes of the new Image Books, whose purpose is to make "the world's finest Catholic literature available to all." The series will feature reprints of old and popular Catholic books as well as first printings of new books of merit. The prices will range from \$.35 to .50 per volume in the standard pocket book size. The first three selections are well made and augur well for the new venture.

The Spirit of Catholicism is an excellent presentation of the Catholic Church which has reached the status of a classic. It is a positive explanation of the inner structure and beauty of the Church as the Mystical Body of Christ. Since the first edition in 1935, *The Spirit of Catholicism* has had eleven printings, eleven foreign language editions and even two printings as an Image Book. We urge all who wish to know and love the Church to read *The Spirit of Catholicism*.

Our Lady of Fatima, by the learned historian William Thomas Walsh, is one of the best narratives of Fatima. The literary style of Walsh plus the documented facts of the apparitions make for very pleasant and edifying reading.

Damien the Leper by the movie Director, John Farrow, still remains the best popular biography of the martyr of Molokai.

TWO NEW SAINTS

Gaspar del Bufalo. By Monsignor Vincent Sardi. Adapted by Edwin G. Kaiser, C.P.P.S. 135 pp. Carthage, Ohio: Messenger Press. \$1.00.

From Peasant to Pope. By Rev. Joseph Cevetello. 72 pp. Staten Island, N. Y.: St. Paul Book Center. \$.35.

These two booklets have been issued to coincide with the canonization of Pope Pius

The Liguorian

X and Gaspar del Bufalo. Both are factual accounts that will acquaint the reader with the basic events in the lives of these newly canonized Saints.

Study clubs who desire to use a book that is a bit more profound and valuable than the ordinary discussion book will appreciate *Of Sacraments and Sacrifice*.

SPIRITUAL BOOKS

The Week with Christ. By Emeric Lawrence, O.S.B. 256 pp. Collegeville, Minn.: The Liturgical Press. \$2.50.

Come, Holy Ghost. By Bishop Francis Xavier Ford, M.M. 113 pp. New York, N. Y.: McMullen Books, Inc. \$1.50.

Of Sacraments and Sacrifice. By Clifford Howell, S.J. 183 pp. Collegeville, Minn.: The Liturgical Press. \$.90, paper cover.

The Week with Christ is subtitled, Liturgy for the Apostolate, but its scope embraces the apostolate of the clergy and religious as well as that of the lay person. This book had its beginning many years ago in the mimeographed notes on the Sunday Masses that were distributed to students and chaplains of the Armed forces by Father Emeric. Each chapter consists of practical reflections on the text of the Sunday Mass with special emphasis on the spiritual formation of the Apostle. *The Week with Christ* will help the apostle begin each week of the year with personal contact with Christ through the Sunday liturgy.

Come Holy Ghost is from the pen of the martyred Bishop Ford, a victim of Communist hatred in China. These reflections on the Third Person of the Blessed Trinity reveal the personal devotion of the Bishop to the Holy Ghost. Short and inspirational, the words of Ford will instruct and help souls in their spiritual lives.

Of Sacraments and Sacrifice is a revised edition especially adapted for discussion clubs. The English Jesuit, Father Clifford Howell, is one of the leaders of the liturgical movement and has written a worthwhile book on the sacramental system of the Church and the Sacrifice of the Mass.

MARIAN BOOKS

The Promised Woman. Edited by Stanley G. Mathews, S.M. 316 pp. St. Meinrad, Indiana: The Grail. \$4.00.

The Holy Years of Mary. By William A. McLoughlin, O.P. 114 pp. Philadelphia, Pa.: John C. Winston Co. \$1.50.

Madonna of the Americas. By Don Heldebrando Garza. 10 pp. Collegeville, Minn.: Liturgical Press. \$.10.

From a member of the staff of the Marian Library at the University of Dayton comes the first book issued in the last twenty-five years in the United States on the Immaculate Conception. Father Stanley Mathews has collected a series of articles on this first privilege of Mary from many well known authors. The selections are grouped under five heads: Our Lady's Immaculate Conception in the teachings of the Church; inspirational and apostolic influence; Immaculate Conception extolled throughout the ages; Immaculate Conception and those who do not know her; Immaculate Conception in the documents of the Popes and the American hierarchy. The names of the authors speak for themselves: Sheen, Sheehan, Bossuet, Knox, Newman, Gibbons, Gueranger and Leen. *The Promised Woman* is a well edited selection of writings on the Immaculate Conception.

The Holy Years of Mary is a book that tells the simple facts of the life of Mary, and also describes some of her most prominent shrines. The text is very clear and edifying. The pictures by Ginippo Raggi are very well reproduced. A good book to increase one's knowledge and love of Mary.

Madonna of the Americas is the story of Our Lady of Guadalupe.

AUGUST BOOK REVIEWS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. *Suitable for general reading:*

Homes for the Braves—*Robsjohn-Giddings*
 The Clown: My Life in Tatters and Smiles—*Kelly*
 Far, Far from Home—*McKenny*
 The Second Conquest—*de Wohl*
 The Easter Book—*Weiser*
 More Murder in the Nunnery—*Shepherd*
 Murder after Hours—*Christie*
 Eyes of Boyhood—*Davis*
 Men of Colditz—*Reid*
 The Web of Subversion—*Burnham*
 Communist Close-up—*Tortora*
 God and My Country—*Kantor*
 Padre Pro—*Royer*

II. *Suitable only for adults:*

A. *Because of advanced style and contents:*

In the Steps of Jesus—*Morton*
 The Life and Work of Sophocles—*Letters*
 No Other Gods—*Penfield*
 The Peacemaker—*Poole*
 The Tall Men—*Fisher*
 Bless This House—*Lofts*
 The Holy Foot—*Romants*
 The Water and the Fire—*Vann*
 Sands of Mars—*Clarke*
 The Song of Ruth—*Slaughter*
 Shirt Sleeve Diplomacy—*Bingham*
 A Time to Laugh—*Thompson*
 The Gipsy in the Parlour—*Sharp*
 Saints in Hell—*Cesbron*
 Guideposts to the Future—*Wilbur*
 The Final Secret of Pearl Harbor—*Theobald*
 A Place of Light—*Decker*
 Hero's Walk—*Crane*
 Seduction of the Innocent—*Wertham*
 The Legacy of Luther—*Zeeden*

B. *Because of immoral incidents which do not, however, invalidate the book as a whole:*

Six Short Novels of Science Fiction—*Conklin*

The Bright Sands—*Taylor*
 Lover Under Another Name—*Mannin*
 River in the Wind—*Pope*
 The Spider King—*Schoonover*
 Crimson is the Eastern Shore—*Tracy*
 Minutes of the Last Meeting—*Fowler*
 New Short Novels—*Aswell*
 Tidal Wave—*Simenon*
 Hail, Alma Pater—*Dubin*
 Of Whales and Men—*Robertson*
 The Far Shore—*Webber*
 David—*Bargellini*
 The Secret Stair—*Bottom*
 Salt in Our Wounds—*Harvey*
 Cell 2455 Death Row—*Chessman*
 Untouched by Human Hands—*Sneckley*

A Time to Love and A Time to Die—*Remarque*

Dan'l Boone Kissed Me—*Holt*
 The Power and the Prize—*Swiggett*
 Cain—*van Aerde*

III. *Permissible for the discriminating reader:*

But We Were Born Free—*Davis*
 Bhowani Junction—*Masters*
 Men and Sharks—*Haas*
 Letters to Milena—*Kafka*
 The Death of Kings—*Wertenbaker*
 The Myth of the Good and Bad Nations—*Wormser*
 Invitation from Minerva—*Cost*
 The Journey—*Smith*
 Tower of Ivory—*Fonseca*
 The Corioli Affair—*Deasy*

IV. *Not recommended to any reader:*

The Third Generation—*Himes*
 She Came to Stay—*Beauvoir*
 Smugglers' Paradise—*Were*
 The Image and the Search—*Baxter*
 The Devil's Brigadier—*Ryan*
 The Smoldering Sea—*Anderson*
 Never Victorious, Never Defeated—*Caldwell*
 The Faiths Men Live By—*Potter*
 Anathahan—*Maruyama*



Lucid Intervals

A vacationist out west stopped to talk to an old Indian sitting in the warmth of the sun.

"Well, chief, and what do you think of world conditions?" he asked jokingly.

The elderly Indian thought for a moment and then replied:

"Everybody smoke pipe of peace, but everybody afraid to inhale."

"Do I bore you?" asked the polite mosquito as he pushed a half-inch shaft into the man's leg.

"Not at all," answered the man, raising his hand for the kill. "How do I strike you?"

The minister was addressing a Sunday School class. He had taken for his theme the familiar one of the children who mocked Elisha on his journey to Bethel—how the youngsters taunted the poor old prophet and how they were punished when two she-bears came out of the wild and ate forty-and-two of them.

"And now, children," said the pastor, wishing to discover whether his talk had produced any moral effect, "what does this story show?"

"Please, sir," came from a little girl well down in the front, "it shows how many children two she-bears can hold."

"Here's a letter from our representative at Death Valley branch," the sales manager exclaimed. "It says they're short of water again."

"They're always short of water out there," his assistant complained.

"I know," the manager agreed, "but this time it's serious—the stamp on the letter is stuck on with a pin."

The young man was taking an oral examination for the police force. The officer presented an imaginary situation.

"Suppose you're alone in the police car, and a gang of desperate criminals are chasing you. They're going fifty miles an hour on a deserted country road. Tell me, what would you do?"

The young man thought for a moment, then answered, "Sixty."

The professor was always a bit absent-minded, so it didn't surprise his wife when he walked into the kitchen and said that he had lost his umbrella somewhere.

"When did you first miss it?" she asked patiently.

"Why, just now," replied the professor. "It stopped raining as I was coming home, and when I reached up to fold the umbrella down, it wasn't there."

An old lady at the Zoo was sitting on a camel, while the keeper was trying in vain to make it move. At last the old lady got off and started to pet it, but still it would not budge. Suddenly, however, it got up and went running off. The keeper turned to the old lady. "Madam," he said, "what did you do to him?"

"I only tickled his back!" she replied.

"Well," said the keeper "you'd better tickle mine. I've got to catch him!"

Johnny had asked so many questions that his father had run out of patience.

"Look here," he said, "didn't you ever hear of the boy who asked so many questions that he turned into a question mark?"

Johnny thought for a moment.

"Daddy," he asked, "how did he keep the little dot under himself from falling off?"

Amongst Ourselves

This is the time of year we usually pay tribute to the man who is responsible for *THE LIGUORIAN*, both for its name and for the spirit and tenor of everything put into it by its editors. That man is St. Alphonsus Liguori. Though he was one of the greatest scholars of his time, producing a synthesis of moral theology that proved so important that a modern Pope has officially named him the patron of moral theologians and of confessors, he was also the greatest popular writer on spiritual and moral topics of his time. The majority of the 111 volumes he produced in his lifetime were dedicated to the task of offsetting and upsetting the propaganda of two great evils and errors: that of the atheists and anti-clericals outside the Church, and that of the Jansenists within. His principle was that, with the growth of the science and techniques of printing, the word of truth must be scattered in millions of copies across the face of the earth to counteract the bad reading that would too soon be made available to all.

THE LIGUORIAN, after the example of St. Alphonsus Liguori, aims at being a guide in religious, moral and spiritual matters for average people. If St. Alphonsus were living today, he would recognize the predominant evil of the age as that of secularism, a disease by which human beings, though spiritual and immortal creatures of God, are led to think that the only important

interests in life are the things of time, of the flesh, of his world, e.g., food and drink, clothing, love and romance, marriage, a good time, comforts, luxuries, and amusements. This adds up to the disastrously futile attempt to make a paradise out of this world. Though the face of the earth is covered with the monuments of those who tried and failed to win happiness in this way, each new generation of secularists plunges foolishly into the attempt once more.

Well over 100,000 copies of *THE LIGUORIAN* go out each month with one message presented in many different guises and forms: Men are made like God and for God; men have been redeemed by the precious blood of Jesus Christ; men will find their destiny of happiness only through belief in and loyalty to Christ. There is no compromising in *THE LIGUORIAN* when it comes to these principles; there is no fear or hesitation about answering, according to these principles, any question that can be asked. That is how it was with St. Alphonsus Liguori; that is how it is with his followers, the editors of *THE LIGUORIAN* today.

We are proud to live and work in a place called Liguori; to publish a magazine called *The Liguorian*; and to strive to achieve the goals set up by St. Alphonsus Liguori — of informing the ignorant, winning the sinner to repentance, offsetting the propaganda of evil, and making the holy holier still.

IT IS EASY . . .

to determine the date when your subscription to *THE LIGUORIAN* expires. Look at the address stencilled on the back cover of one of your copies. If the numbers at the end of the first line read "7-54," your subscription began with the 7th month of 1953, and the last issue you are entitled to receive is that of June, 1954.

It saves us time and money if you renew promptly, or before your subscription expires. Just cut the stencilled address from the back cover and send it in with renewal payment. Be sure, too, to cut this address from one of your copies and send it in when requesting a change of address. We are charged extra postage for every copy sent to a wrong address after you have moved.

BEST BOOK BUY

So long as the present edition lasts, the volumes of the works of St. Alphonsus that are on sale at Liguori, Mo., constitute one of the most attractive book bargains in the United States. These classic ascetical works of the great Doctor of the Church are all books of several hundred pages, and yet most of them sell for as little as \$2.00. Here is the list, with the price of each. Furthermore, there is a discount of 10% on orders totalling \$5.00 or more, and 20% discount on an order for the complete set.

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